

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., February 9, 1922.

New Series Volume XXIV No. 5

The First Church at Corinth has called Dr. W. M. Wright of McAllister, Oklahoma, and he has accepted. The brotherhood of Mississippi will give him a cordial welcome.

The collapse of a moving picture theater in Washington City Saturday night on account of snow on the roof killed nearly 120 people. It is said to be the worst disaster of its kind with one exception in the history of the country.

If the Tithing Campaign is to be a glorious success in Mississippi your church must put on the campaign and send in its report. Some of the churches in the state have, so far, failed to send in reports. Is your church one of these?

The National Baptist Memorial Church in Washington City will have the corner stone laid in the early spring and Mr. Charles Evans Hughes, Secretary of State will make the address. Time for the landmarks to throw another fit.

The Oxford church, Rev. R. Q. Leavell pastor, sends in a god long list of names with accompanying check. They begin by putting the Record in these homes and making all of even date so that next year it will be easy to put the paper in the budget.

Read our advertisement in this issue, emphasizing the "Baptist Record Win One Band". The solution to the whole matter of increasing the circulation of the Baptist Record is in getting every subscriber to become a solicitor for another subscriber.

Sir Ernest Shackelford, British explorer of the Antarctic continent and seas, died on Jan. 5th on his way to the South Pole in his ship "Quest". He had made important discoveries on a previous expedition. The present expedition will be continued by his assistants.

One or two of the Baptist papers speak of the discussion of hurtful teaching in the schools as the mountain laboring and bringing forth a mouse. In the light of one or two things that have happened may we not be permitted to ask if it has not rather been the awakening of the household to search for and get rid of a very dead mouse?

Hon. Albert C. Anderson, editor of the Ripley Herald will be a candidate for Congress from the Second District. He and the present Congressman from that district, Hon. B. G. Lowrey are both prominent Baptists and the race will of course be on a high plane of Christian statesmanship.

The Christian Advocate of Nashville, general organ of Southern Methodists, denies that the elimination of rules about dancing and card playing by their church indicates that they have changed their minds about these things; but says they are still condemned by the conscience of Methodists.

The new Baptist church in Little Rock is called the People's Baptist Church. In some way the impression seems to have gotten abroad that the church from which most of the members withdrew to form the new organization was a Deacon's Baptist Church. Rev. J. O. Johnston is pastor of the new church, and they have about 210 members.

We are anxious to greatly increase the number of churches that have qualified for place on the Honor Roll, by putting the Baptist Record into every home. Quite a number of churches have this matter under consideration and we hope to receive their lists in a few days. Wouldn't it be glorious if every church in the state qualified for place on the Honor Roll? We can do it. Why not?

The lady who has charge of the Subscription Department of the Baptist Record wants it distinctly understood that subscription lists which do not include every family in the church should not come to her at the \$1.50 rate. Club Rates for the Baptist Record have been discontinued and when the list of subscribers does not include every home in the church, each subscription must be paid for at the rate of \$2.00 per year.

While some of the visiting members of the arms conference in Washington sign their names with a string of titles as long as a calf's tail, telling to what orders they belong and what honors have been bestowed on them, the American members simply sign their names as Charles Evan Hughes. These Republicans are good democrats. The world is getting nauseated with names with attachments of D. D., LL. D., Ph. D., B. L. O. W., H. A. R. D. All they want to know is whether or not there is a man hid in all that lumber yard.

The Baptist Advance has a lengthy and virile review of the book, "God of War" by Dr. J. J. Taylor, in which the editor says, "We are frank to confess that it is the worst mess we ever waded through." The reviewer goes on to say that the book was evidently written in revenge for what the author thought was a mistreatment of him in the Southern Baptist Convention in New Orleans. We have read a good many reviews of Dr. Taylor's book, but no other that sizes it up about right as does that of the Baptist Advance.

"Accepted in principle" came to be quite a phrase in use at the arms conference in Washington, when a proposition was made by Mr. Hughes which was self-evidently right, and to which objection could not be raised without condemning the objector. But then the various representatives proceeded to whittle on it to see if they could not circumvent it or destroy its force. So we have seen the same thing happen when the truth of the Bible was preached. It was accepted in principle and then efforts began

to keep from doing it. That is what is done often in the doctrine of stewardship. That is what the lawyer did who acknowledged the duty to his neighbor but asked Jesus, "Who is my neighbor?"

Mrs. S. E. R. Linfield of Washington state has given over \$250,000 to McMinnville College in Oregon, a Baptist School, on condition that the name of the college be changed to Linfield in honor of her husband. The trustees voted unanimously to do so. We didn't hear of anybody objecting to conditional gifts in this case as was done with money given to the Northern Baptist Home Mission Society on condition that it should be used only to pay preachers who believed in the inspiration of the Bible. The General Education Board of New York has promised to this same college \$200,000 on condition that others give \$400,000. Again no objection to the conditions. Dr. L. W. Riley is the president of the College, whose brother, Dr. W. B. Riley is better known in these parts.

It all depends on one's point of view. One of our "esteemed" contemporaries remarks as follows: "If Baptists do not stand for the largest practical measure of individual freedom, and of a similarly large freedom for groups of believers, then they might as well dissolve their organizations and merge with pretty much any other Christian company." Now the way it strikes some of us is more like this: "If Baptists do not stand for something distinctive and positive in faith, and are not willing to announce it loyally and contend for it earnestly and lovingly, we might as well dissolve our organization and merge with pretty much any other Christian company." If we do not stand for something why stand at all. Liberty to believe anything one chooses is an individual right, but it is not an organizing and uniting and constructive principle. A belief in liberty alone does not bind people together and forms no basis for a constructive program of work and service.

Recently in a private conversation a prominent man who is a candidate for a state office said to the editor in explanation of a speech recently made at a political gathering: "You simply have to give the people what they want. If you don't appeal to the popular chord and talk to suit them, you had just as well get out of the game." This means that when you are talking to labor unions you must promise them everything they ask for; when you are talking to farmers you must promise them forty cents a pound for cotton. If you are talking to capitalists, you must give labor "fits" and vice versa. We have even heard of a preacher somewhere who said he got a crowd, not by giving them what they needed but by giving them what they wanted. Somewhere in the Bible we have read of false prophets. "In covetousness shall they with figured words make merchandise of you, whose sentence now from of old lingereth not, and their destruction slumbereth not." There's more on that same subject in the second chapter of Second Peter if you care to read it.

A MESSAGE FROM THE BAPTIST UNION OF ALL RUSSIA

The heartiest greetings and a holy kiss of brotherhood from all the brethren and sisters of the Baptist Confession, and also from the brethren and sisters of the closely related Confessions known as "Evangelical Christians" to all our fellow-believers abroad, and their Unions and Associations in America, England, Germany, France, Latvia, Sweden, Norway, Denmark, Hungary, Czechoslovakia, Rumania, Italy, China, Japan, Australia, Africa, India, and also to all brothers and sisters of various peoples and races (including the three-million strong negro Association of America) who are all bound with us in a common faith.

Our great homeland, to which the attention of the whole world is now directed, after all the mighty events through which it has lived, is again afflicted by a terrible disaster—by famine, hunger, following on the failure of harvest, raging throughout more than 20 governments, among them the government of Samara—which were once most fruitful. No fewer than 10,000,000 of our people are threatened by death from hunger.

The prevailing conditions have brought our land to a half-hungry state; all the resources of the country are exhausted, and there is no possibility by our own means to localize this new peril. We are threatened with fatalities incalculable, whatever the efforts of the government, and the unselfish labour of various civil groups, which in spite of difference of political opinion, have united for a common effort of relief—to save millions of unhappy persons from death by famine. Already now, whilst there are still some portions of last harvest left, the picture is terrifying. People are selling their very last possessions in order to preserve life for a few days. A sewing machine is given away for 10 pounds of meal; the peasant sells his whole cottage for 3 cows of meal. Parents drown their children to save them from the torture of death by hunger, or simply expose them and leave them to their fate. These abandoned children number thousands, of whom hundreds die daily.

This is only the beginning of the great misfortune. Until the next harvest the danger becomes daily more terrible, accompanied by the inevitable disease that hunger brings with it, and the number of the dead is continually multiplying.

Among these unhappy persons are many of our Baptist people, who are crying for help and waiting for it.

Therefore we turn to you, dear brothers and sisters, to you for help in the name of our starving fellow-believers, and the whole suffering people. We appeal to the words "Do good especially to them that are of the household of faith." Nevertheless we will not set bounds to the manifestation of love, but according to our power will also think of our neighbors though they belong to the Samaritans.

We Baptists have left the Orthodox Church of the land, and united in the brotherly union of the whole world without distinction of nationality, and as true followers of Christ we wish to obey His law of love. We are accustomed to manifold denials and severe, even bloody sacrifice. Our martyrs have besprinkled the earth with their blood. We will still sacrifice ourselves for the benefit of our hungry fellow-believers and fellow-men.

Our teaching was never that the need justifies the means. We do not believe that good is to be accomplished by unholy methods; but we also do not believe that our good work can have ill consequences. Therefore, we will do our duty quite apart from all human prejudices or political calculations; we will only think of one thing—how to help a hungering humanity.

The Presidential Committee of the Baptist Union of All Russia.

(Signed)

P. V. PAVLOFF,
M. TIMOSHENKO,
W. G. PAVLOFF.

(All money for Russian relief should be sent to the Foreign Mission Board, Richmond, Va.)

THE 75 MILLION CAMPAIGN IN THE LIGHT OF THE SCRIPTURES

The writer, J. R. G. Hewlett, Enlistment Worker in District Two in Mississippi, was spending the night in a country home just on the western edge of Webster County when something like the following conversation occurred. Several members of the family and the pastor of the church were present. There were three persons talking; the pastor, the host, and the writer, whom we will call Brother H.

Pastor: "Brother H, I want you to explain to this family the 75 Million Campaign and show them that it is backed by the teaching of God's Word."

Host: "I understand the Campaign. All I want is the Bible backing."

Pastor: "Brother H will give you the Scripture."

Brother H: "You know that all of our work is based upon and grows out of the great commission given by our Lord as recorded in Matt. 28:18-20."

Host: "Yes I know that, but I do not see the 75 Million Campaign in the commission."

Brother H: "Then let's study the commission from three points: retrospective, prospective, and introspective. I mean by this that we will look back, look within and then look forward."

Host: "That will be good study."

Brother H: "Very early on the first day of the week, Mary Magdalene and several other women when to the tomb where the body of Jesus had been buried to anoint it with spices. When they reached the sepulcher they found the stone rolled away and the body of Jesus was not there. Mary Magdalene left the other women to go and tell Peter and John that someone had moved the body. Peter and John ran to the tomb, John reaching the tomb first but Peter first to enter. It is expressly stated that they saw and believed. Peter and John then left the tomb and a little later Mary returned and was standing there weeping when she saw a man she supposed to be the gardener and said to him, 'Sir, if you have moved the body, tell me where you put it and I will go and move it.' The man then spoke to her 'Marry.' She answered 'Rabboni' which means 'Master'. Mary was in the act of taking hold of him when he said: 'Touch me not; for I have not yet ascended to my Father; but go to my brethren and say to them, I ascend to my Father and your Father, and my God and your God.'

"Jesus then appeared to the other women; then to Peter, to the two on their way to Emmaus; then to the ten and then to the eleven. After these appearances Peter said 'I go fishing,' and six others said 'We also go with thee.' They fished in the sea of Galilee all night and caught nothing. Very early the next morning they saw a man on the beach who said, 'Little children, have you caught to eat?' Then answered, 'We have toiled all night and taken nothing.' Then the reply came, 'Cast your net on the right side of the boat and you shall find.' This is very suggestive. We should be on the right side of every question, social questions, domestic questions, commercial questions, domestic questions and religious questions. We should also be on the right side of the 75 Million Campaign.

"Having landed this great net of fish Jesus said, 'Come now and break your fast.' He had breakfast for them, fish and bread on live coals of fire.

"Breakfast over Jesus had a conversation something like the following with Peter. 'Peter, you remember that you said before I was ar-

rested that you would follow me even unto death, though all men should forsake me. Then in the presence of a little maiden you swore and denied that you knew me. Do you love me more than they do?' Jesus uses 'agapao' the word used in John 3:16—God so loved the world, etc. Peter answers 'Phileo' I am a friend to you. Jesus said, 'Feed my Lambs.'

Our churches today neglect the lambs, the babes in Christ. If the babes grow as they should they must have the right kind of food. This is true physically and spiritually. Jesus asked the same question the second time and Peter again said 'Phileo'. Jesus said in so many words, 'Shepherd the yearlings'. The boys and the girls in the teen age are very much neglected today. Then Jesus took up the word used by Peter and seemed to question even his friendship. Peter was grieved and said, 'Thou knowest all things, thou knowest that I am a friend to thee. Jesus said, 'Feed my sheep'. Even the sheep need to be fed. The shepherd wants his sheep to eat and bear wool. Jesus then appeared to above 500 on the Mount in Galilee and said to them, 'All authority was given to in Heaven and on earth. Go therefore and disciple all the nations baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatever I commanded you; and behold, I am with you always to the end of the age.'

II Introspective—

Now let's see what is included in this commission. He has all authority in Heaven. Then the hosts of Heaven should be subject to his authority. All authority on earth. Then the hosts of the earth should obey him. He who refuses to be in subjection to Jesus, whether in Heaven or on earth, is an anarchist.

Based upon all authority Jesus commands three things very definitely. 'Go make disciples of all the nations. 2. Baptize them in the name of the Father and Son and Holy Spirit. 3. Teach them to observe all things commanded by him. Then look at the result "I will be with you always, to the end of the age." The only condition upon which any church may expect the presence of Jesus is to comply with this commission.

Jesus then appeared to James and then to the eleven, leading them out on the mountain side overlooking the home of Martha and Mary and Nazareth, where Jesus loved to be. He stood blessing them and began to ascend. He arose higher and higher until a cloud received him out of their sight. They stood gazing whither he had gone, if perchance they might get another glimpse of him. Then an angel appeared to them and said, 'Men of Galilee, why stand ye looking into Heaven.' They then returned to the city and continued in prayer with certain women until they were endued with power from on high. This power was bestowed by the Holy Spirit, the helper.

III. Prospective—

What they did to comply with this commission.

They sold their possessions and goods and put the money into one common treasury and made a strong effort to preach the gospel to the whole world. One man and his wife were covetous and sold a piece of land and kept back part of the price. You know the result. They lost their lives because they lied to the Holy Spirit. Acts 2:44 and Acts 5:1-6.

Many die, so far as their spiritual influence is concerned, because they keep back a part of what belongs to God. In a short time we find the hand of persecution driving the Christian people out of Jerusalem. Stephen was stoned to death. This brings us face to face with the life of the great persecutor, Saul of Tarsus. It is useless for me to take time to discuss his conversion and the great work he did to further the Gospel he persecuted.

He became a great apostle to the Gentiles. Through his untiring efforts the Gospel was planted in Galatia, Macedonia, and Achaia. In

the course of time that one common treasury in Jerusalem failed. Then came the great famine predicted by Agabus in Acts 11:28. These people who put their money into the treasury suffered loss from the hand of persecution and then from the famine. The apostle Paul, learning of these conditions in Jerusalem, put on a great financial campaign to raise money to relieve this suffering and thereby forward the work of the kingdom that these people were doing. This campaign was extended to the churches of Galatia, Macedonia and Achaia, where Paul had given the greater part of his Christian life.

What methods did Paul use in this campaign?

1. He sent brethren to these churches to secure their pledges for this work. II Cor. 8:6 "So we exhorted Titus, that as he had before made a beginning, so he would also finish among you this grace also". I read from the translation of Broadus, Weston and Hovey, which is the best translation I have examined.

2. He wrote a letter telling them how to pay these pledges. I Cor. 16:1,2. "On the first day of the week, let each one of you lay by him in store according as he is prospered, etc." If we would do that our pledges would all be paid.

3. He wrote a second letter to stir them up and sent brethren to look after the collection of the pledges. II Cor. 9:3. "But I sent the brethren, in order that our glory on your behalf might not be made void in this respect; that as I said ye may be prepared." Also verse 5, "I thought it necessary therefore to exhort the brethren, that they should go before to you and make up beforehand your previously promised bounty that this may be ready as a matter of bounty and not as of covetousness."

4. Paul planned for this money to be carried to Jerusalem by messengers from the churches who would also bear letters. This looks very much like a Baptist convention or association.

How did the people respond?

1. They gave themselves first to the Lord. II Cor. 8:5

2. They gave beyond their ability. Verse 3.

3. Their deep poverty abounded to the riches of their liberality. Verse 2.

What is the difference between Paul's campaign and the 75 Million Campaign? Methods used were the same. The purpose is the same, care for the workers in the Kingdom of Jesus. The 75 Million Campaign expresses a definite amount to be raised, while Paul raised all he could, even beyond the ability of the people.

Did all of the people co-operate with Paul?

No, some of them opposed his work. II Cor. 10:2. "Wherewith I think to be bold against some, who think of us as walking according to the flesh." They accused Paul of putting the campaign on for carnal purposes.

Pastor: "Brother H. I have understood that this offering was for the poor people in Jerusalem. How do we know it was for Christian Workers?"

Brother H: "That is a good question. Let's see what Paul says about it. Listen to what he says to the church at Thessalonica. II Then. 3:10 "For even when we were with you, this we charged you. If anyone is not willing to work neither let him eat, etc." Read also verses 1' and 12.

"Then listen to what he said to Timothy. I Tim. 5:5. "Now she that is a widow in deed, and left alone, has set her hope on God, and continues in supplications and prayers, night and day. But she that lives in pleasure is dead while she lives." Also verse 9. "Let no one be enrolled as a widow under sixty years old, the wife of one husband, well reported for good works, if she brought up children; if she lodged strangers, if she washed saint's feet, if she relieved afflicted ones, if she diligently followed every good work."

Host: "That settles the question with me. I see clearly that the principles of our 75 Million

Campaign are taught in the Bible. The purpose of our campaign is to promote the work of the Kingdom of our Lord Jesus just as Paul's was."

"THE ENEMY WITHIN"

I have just finished reading with a great deal of pleasure the article by the Rev. T. T. Martin in your paper on the subject of evolution, which was sent me by my Baptist mother, who lives in Jackson, Mississippi. I certainly do admire the brave fight the Rev. Mr. Martin is making to purge the church from within. The greatest enemy the Baptist, or any evangelical church has, is not the so-called enemy without, but the enemy within. The great destroyer of the evangelical church is not the Unitarian in the Unitarian church, but the Unitarian in the Baptist church. It is the hypocrite who confesses one thing outwardly, while he holds to something else inwardly, that is the canker worm that is eating into and polluting the soul of the evangelical church. I am opposed to such a method as that. It was such an inward enemy that caused me to leave the Baptist fold. He told me that evolution and Genesis could be reconciled and I believed him, because of his position. I soon came to see, as any thinking man ought to see, that evolution and the special creation stories in Genesis are as far apart as the East is from the West. Having evolution well grounded in me as well as a home training for honesty and sincerity. I left the Baptist church when I saw that the Southern Baptist Theological Seminary did not teach evolution. I was told by one student at the Southern Baptist Seminary to stay in the church and help them to modernize the Baptist church, as he expressed it. That was against my Baptist conscience given me in a Baptist home to remain in the Baptist church when I saw that its head school did not teach evolution, and I had been led to believe that the theory of evolution explained the existence of the species. The Unitarian church did not cause me to leave the Baptist church, but one of your enemies within did. I must confess that I had to seek a church which allowed its minister to believe in evolution. I found it by a Baptist telling me and not a Unitarian. When I went to the Unitarian minister in Louisville, Ky., and told him that I was over at the Baptist Seminary, he immediately responded seriously, "Well, this is an awful place for you to be." I told him that I was just finding myself. I told him that I knew a few more in the Seminary who ought to be where I was, but who were playing the hypocrite, the person above all others Jesus Christ hated, if it were possible for him to hate anyone.

During the world war it was the German spy in this country, the enemy within, who did more damage to our country than the open enemy in Germany. This was all taught by Jesus in his figures of the cup, old and new wine bottles, and the Kingdom of God within. It is taught by science also that a germ has to get within before it can destroy. You need not fear what you call your enemy without, the Unitarian church. We do not proselyte, we tell people that if they are happy in their religion to stay in it. If I were to go into Mississippi to start our church in your state I would state in the paper which gave the notice that I did not care to have anyone come except those who believed in evolution. Since I have been a Unitarian minister I have never converted anyone to my faith from any evangelical faith. The ones who come to us come because the enemy within your orthodox churches has given him evolution and his intellectual honesty will not let him remain in your churches. Your real enemy is the enemy within and you know when corruption gets on the inside of an apple it will have the whole apple taking on its corruption unless it is eradicated. The Rev. T. T. Martin is working to eliminate the enemy within and every true orthodox should

help in that fight. I am with him in that fight and I shall be ready to lend my hand at any time to fight against insincerity, dishonesty and hypocrisy. There is one thing you can say about a true blue orthodox person and a nominal Unitarian, each is honest, sincere and is not an intellectual hypocrite, but I have yet to find any good in the enemy within the evangelical fold.

Very fraternally yours,

A. B. TERGARDEN,
Minister, First Unitarian Church,
New Orleans, La.

BAPTIST RECORD WIN ONE BAND

The following subscribers have won a new subscriber by their personal efforts during the past week. Go thou and do likewise.

Mr. H. H. Summers, Wesson, Miss.
Mr. L. B. Flowers, Natchez, Miss.
Mrs. R. A. Irby, Long Beach, Miss.
Mrs. Chas. Ammons, Greenwood, Miss.
Mrs. S. A. Mitchell, Vicksburg, Miss.

WAS THE TITHING CAMPAIGN A SUCCESS?

We cannot answer this question until the Churches answer our request to report the results of the Tithing Campaign. The campaign may have been a success, but we cannot know this until the reports are received and the results tabulated.

We want to urge the pastors and churches to send their reports to R. B. Gunter, Jackson, Miss., as soon as possible. Up to date, we have received reports from only about one hundred and twenty-five churches. Many of the larger churches failed to report, although we know that they have put on the campaign.

A great many of the churches, for various reasons failed to put on the Tithing Campaign during Half Million Week, but the time has been extended until May 1st for completing this work.

We have received a number of requests recently for Tithing Tracts and pledge cards, so we have had another supply printed and can furnish with tracts or cards on request.

One pastor wrote us recently that the weekly collections in his church have been largely increased since the Tithing Campaign was put on. We expected this result and would consider the Tithing Campaign a failure if this result were not realized.

Mississippi never fails to make a good showing when the results are all in and we are getting impatient to see our Churches make a glorious success of the Tithing Campaign.

In a second article on Mountain Mission Schools the Baptist and Reflector justifies this work of the Home Board on the ground that great good has been done in this way. To be sure this is true. But would not the same effort in the plains do as much good as in the mountains. Christian Education will prove a great blessing anywhere, but no more in one section than another. Secondary schools are as much needed in Mississippi as in North Carolina and will do as much good here as there. Our contention is that North Carolina is as able to take care of its people in the way of education as Mississippi can be. There is no rule of justice or right and no principle of Christian philanthropy which makes the duty of people in Mississippi to provide education for the people of North Carolina. What is said of North Carolina can be said of any other state in which the Home Board has "Mission Schools". A proper sense of independence ought to prevent the people of North Carolina, Tennessee, Georgia and Kentucky from asking people of Mississippi to furnish schools for their boys and girls. Or if it is a partnership affair, or a co-operative enterprise as Home Board work is supposed to be, then let the money go where it is needed most; or be equitably distributed, which it is not; and we do not believe that anybody who studies the matter will say that it is.

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EDITORIAL

THE CHRISTIAN AND THE LAW

I passed along the road by one of the farms on which the state convicts are kept, and on which they were then at work. They were all busy, plowing or ditching or planting or hoeing. The field seemed well tilled, and the fence well kept, and the ditches were kept open. But what impressed me most, and what I think impressed them most, was that in every direction and on all sides of them stood men with guns who were guards on duty. These guards did not for any length of time take their eyes off the men at work. And the men at work were frequently casting glances in the direction of the guards.

I thought of the scripture which says: "Before faith came, we were kept in ward under the law." Again it says: "When we were children we were held in bondage under the rudiments of the world." Everybody knows that these men worked only because they had to. There was no way of getting out of it. To refuse or try to escape only brought worse suffering. Furthermore they are not paid for their work; and I thought of the scripture which said: "What fruit have ye then in those things of which ye are now ashamed?"

At another time I went to church. There was going to be a wedding. The people were coming early and it was evident that the house was going to be crowded. But there was no disorder. On the other hand everybody seemed particularly careful and well behaved. The people evidently had on their best clothes and were on their best behavior. Everything was beautifully decorated and orderly. The ushers in their evening suits and white gloves were gliding quietly and smilingly back and forth to assist the people to be seated. The people with a courteous nod acknowledged the kindness of the ushers and accepted the seats to which they were led. There was no policeman present. He would have been decidedly out of place. There was no confusion and no noise; only a gentle ripple of flutter as if everybody was pleased and expectant.

I noticed that there were certain seats near the front at whose ends by the aisle silk ribbons had been stretched, simply to indicate that these seats were reserved for the families and special friends of the bride and groom who were yet to enter. No, they were not log chains; they were narrow little silk ribbons. Nobody stood guard over these seats to keep others out. Everybody understood what the ribbons were for and of course nobody intruded. That was all that was necessary. Respect for the occasion and regard for the wishes of the family, a keen sense of the proprieties: that was all that was needed.

And I thought again of the Christian who is restrained from doing wrong not by fear of punishment nor by forceful means, but because—

why because he does not wish to do wrong. He is led to do the thing that is good and right not because he is driven to it by the policeman's club; but because he delights in the law of God after the inward man. The will of God as expressed in His word is now a silk ribbon and as such is strong enough to keep him in the place of service and line of duty. He can say out of a heart full of joy, "I delight to do thy will, O God." Or we can say with David: "Thy statutes have been my songs in the house of my pilgrimage." God's will is no longer the guard on our trail to drive us on; but it is the beckoning angel on the height which joyfully summons us to glad compliance and obedience to our Father. With freedom did Christ set us free; that we may in love serve him and one another.

TALK STRAIGHT

A great deal of confusion and useless discussion would be avoided if people would always use words in the well-known significance, or if they would define the terms they use. It is difficult sometimes to avoid the conviction that people use phrases to cover up their meaning or belief rather than to reveal them.

As an example, what do people mean when they tell us that the Bible is not a text book on science. Now, in the strict and natural meaning of those words, any half wit would know that is true. And nobody, half wit or whole wit, ever thought of saying that it is. In using these words we know that we are employing plain language, but it is time for plain language. We are not only writing about talking straight, we are talking straight. But what do these people mean who are fond of the phrase mean when they say that the Bible is not a text book of science. A text book is a book made for the purpose of giving instruction on some particular subject and is supposed to confine itself to that subject and give a fairly complete, and up-to-date body of information with reference to it. To be sure in this sense the Bible is not a text book on science. In the same sense it is not a text book on history, though it uses history for its purpose. Nor is it a text book on theology, though all theology is founded on it and derived from it.

But what some, at least, of these people mean who assure us that the Bible is not a text book on science is this; they would have us infer that when the Bible comes into contact with subjects which affect any scientific facts or theories, that it is not to be regarded as reliable or must not be accepted as authority. Now why don't they say that? Simply because people would know what they mean if they said it. Now these same people would be just as quick to say that the Bible is not a text book on history. And it is not. But what they would have you infer is that the Bible is not genuine history; that its statements of fact are not to be accepted without corroborative evidence, and so it is not an authoritative and reliable narrative of events. Why don't they say this? Simply because they would be understood, and some of them would be frightened by the sound of their own words.

But some of them do venture to come out and say what others are afraid to say. For example, Dr. Ernest D. Burton, of Chicago, in an article entitled, "Recent Tendencies in Northern Baptist Churches", "Some of us have been constrained to admit that the books of the Bible are not infallible in history or in matters of science and not wholly consistent, and therefore not ultimately nor as a whole inerrant in the field of morals and religion." There you have the true and logical position of some of those who begin with saying the Bible is not intended to be a text book on science.

Nobody believes that the Bible is a text book on science. But there be some who believe it is the very word of God, every jot and

tittle of it, and therefore that every word of it is true. The Lord does not speak truth out of one side of his mouth and lies out of the other. He does not speak the truth merely when he says thou shalt not steal, but he is equally true when he says, "By faith we understand that the worlds have been formed by the word of God, so that what is seen hath not been made out of things which appear."

Does someone say that the Bible has no theory of creation or other matters of science. Be it so. But it states some facts. And what it states as facts must and will stand as facts. If the theories of men do not accord with God's facts, so much the worse for men's theories. The fact that the references in the Bible to matters of which science treats are incidental does not make it the less necessary that these references shall be true to the facts. The statement that interpreters of the Bible should stay in their own sphere and teachers of science in theirs may be good as a general principle. But it is impossible to apply in detail. If the scientist dusts a basket of bad eggs on his side of the fence, it is very difficult for the theologian not to find it out on his side.

Those who teach the Bible ought to be very careful to find out what the Bible teaches, and confine themselves to that. But what it teaches on any subject, incidentally or essentially, where we find out what it is, there is nothing for us to do but to teach it and stand by it. All that talk about Galileo being made to recant and yet being true has nothing to do with the question of whether we are to believe the Bible or the scientists. The Bible and Galileo were never in conflict. The priests of Rome and he were in conflict. The priests of Rome were wrong as usual. But the Bible was not wrong. All that is proven true by scientific research we are to accept as true; but not every theory that is proposed. If anything that seems proven by scientific study at the same time is in conflict with our interpretation of the Bible, let us restudy our Bible and see if we have misunderstood it. A restudy will certainly do us good. But if the plain statement of the Bible conflicts with science, then let us wait for science to straighten itself out of the kinks and get right.

DRAW NIGH TO GOD

On the train a few mornings ago just in front of me sat a young mother whose little girl lay asleep on the seat turned so as to face her. The mother's eyes frequently rested with interest and affection on the sleeping child before her. After a bit the little girl turned over, opened her eyes and sat up. Both of them smiled as they faced each other. Then the daughter leaned over and held out her arms to her mother, whose arms then reached for the baby. The latter climbed over into her mother's lap and snuggled up close. The mother in turn put her arms about the clinging child and drew her up close, and both chuckled in satisfaction. The baby put her arms about the mother's neck and clung to her saying "That's how much I love you." And the mother did the same and made the same response. There was no ostentation. It was just between the mother and the child, not for other eyes or ears.

And I thought of what our Father says in his Book: "Draw nigh to God and he will draw nigh to you." He makes the same response to our approach as the mother or father does to the child. He not only answers our call, but if we come close to him he comes close to us. He likes to come close to us. He has the same loving joy in it that parents do when they put their arms around their children. It is natural for a child to wish to get close to its father and mother. It is unnatural for it to do otherwise. Something is wrong when they don't. But he wants us to draw near. There are thrills of love that we feel and know only when we are close to him. There is safety only when we are close to him. There

is power in the touch and nearness of his presence.

But when I opened my Testament and read that precious verse, "Draw nigh to God and he will draw nigh to you," I read on into the next verse which seemed a bit harsh in tone, for it said, "Cleanse your hands, ye sinners." This made me think, what if that baby which put its arms about its mother's neck had been just the moment before wiping them back and forth on the dirty floor; what would the mother have said and done? She would have said exactly what the Lord said, "Wait, wash your hands". It won't do to put those hands on the mother's face or in contact with the mother's face. God is not willing that we should approach him with unclean hands. He says, wait a minute, cleanse your hands, ye sinners; and purify your heart ye double minded". He then provides us a place and means of cleansing them. But he will not suffer us to come unclean. "Wash you; put away the evil of your doings before mine eyes. Cease to do evil; learn to do good. Come now and let us reason together saith Jehovah. Though your sins be as scarlet they shall become as snow and though they be red like crimson they shall be as wool."

THREE-DAY BIBLE INSTITUTES

Following is a schedule of the Bible Institutes to be held during February and early March, as reported to date:

Carrollton, Carroll County, Feb. 14-16.
Gallman, Copiah County, Feb. 14-16.
Hattiesburg, Forrest County, Feb. 14-16.
Grenada, Grenada County, Feb. 14-16.
Durant, Holmes County, Feb. 28-Mar. 6.
Silver Creek, Lawrence County, Feb. 21-3.
Forest, Scott County, Feb. 26.
Rome, Sunflower County, Feb. 28-Mar. 6.
Funora, Webster County, Feb. 21-23.
Philadelphia, Neshoba County, Feb. 16-18.
Scooba, Kemper County, Feb. 14-16.
Sturgis, Oktibbeha County, Feb. 21-23.
Union, Newton County, Feb. 21-23.
Note—Institutes have already been held at Calhoun City, Calhoun County, Jan. 31-Feb. 2; Aberdeen, Monroe County, Feb. 5-12; Ecran, Pontotoc County, Jan. 10-12; Macedonia, Simpson County, Jan. 30-Feb. 1; Ripley, Tippah County, Jan. 27-29.

OUR FIRST MISSIONARIES TO JAPAN.

Several have inquired who were our first missionaries to Japan. Miss Blanche White, Secretary to Dr. Ray kindly sends us the information:

"The first two missionaries sent by our Board to Japan were Rev. and Mrs. J. Q. A. Rohrer. They were lost at sea, as Royal Service stated. Rev. and Mrs. J. A. Brunson and Rev. and Mrs. J. W. McCollum were sent out in 1859 to begin work in Japan.

The Rhorers went out in 1860.

Roman Catholic Churches all over the world are now busy trying to get the pope out of purgatory.

There were about four and a half million more foreign people in the United States in 1920 than in 1909.

It is said that out of a membership of 531 in Congress only thirty-five are Roman Catholics, five Senators and thirty members of the House.

J. C. Ayer and Co. of Lowell, Mass., print a tract on the evils of the cigarette. This announcement is made for the benefit of those who make occasional inquiries of us about this subject.

How beautiful it is to see the large number of reports that are coming in this quarter end! How grateful we are for them. Both for W. M.



ONE NEW BOOK.

During the past week, we have put only one new book in the Circulating Library, "A Great Heart of the South." Read what is said about this book under another heading in this column.

It might be of interest for our readers to know that at this writing we have fifty one books out. You will see that the people are appreciating the opportunity for reading these good books.

We have made it as easy as possible for our friends to use the Library by requiring only two things, first that you sign an application card and second, that you pay the postage both ways on the books. In ordering a book, we ask you to send 6c postage.

DONATIONS SOLICITED

As we have announced before, the Library Department is being built up through voluntary donations of books and money for the purchase of books on the part of our friends. You could hardly make a contribution for a more worthy cause. We prefer to have the donation of cash so that our Library Committee may purchase just such books as we think are most needed. However, we want to keep before our friends the fact that we gladly accept good books not only for use in the Circulating Library, but to give outright to Preachers and Preacher Students who may not be able to purchase the books needed. If you have good books that you have read to your own profit, send them to us and we will see that they are placed in worthy hands.

We are sure our readers will appreciate a new feature that we have added to the matter that appears from time to time in this column. We refer to the word of appreciation that will be written of our Veterans of the Cross, who are closing out their life work. These will be written by Miss Lackey our Library Historian. The first one appears this week.

The Library Committee appreciates the suggestions made last week by Brother Gunn in reference to Sunday School Libraries. We hope to work out our plans to include the Normal Training Course Books as suggested by him. Any time our Brethren can offer suggestions for the improvement of our Library Department, we are glad to profit by them.

BOOK REVIEW

"A Great Heart of the South."

We who are interested in young people are anxious indeed that the tide be turned from a life of self interest to one of service.

The Author of "A Great Heart," Gordon Post, shows that Dr. John Anderson's superiority to the common run of young men, lay in the unreserve of his giving of his life, and love, and service to others.

S. and for Auxiliaries we are getting the needful information from which we must make our quarterly report for Headquarters.

We thank you Sister Secretaries. And we assure those dear sister secretaries who have not yet sent in reports that we are anxiously waiting for you. Try to send yours just as soon as you read this!

Pastor E. J. Caswell withdrew his resignation which had been presented to the West Point Church and he will remain with the people whom he has served for five years, in spite of a flattering offer elsewhere.

Mr. J. S. Tichenor, Associate General Secre-

The undaunted faith, sacrificial love and radiant hope of any hero of the Cross, is shown in the short life of Dr. Anderson. Read this book and catch the spirit of one who served so well.

REV. I. H. ANDING

Some few decades ago a group of boys were enjoying a pleasant hour together in the sunshine of a balmy autumn day. As they discussed such matters as were of interest to boys, they watched one of their number, who with a keen switch, flicked the heads off the bitterweed which was growing in profusion. Finally one head with a sharp splinter flew into the eye of one of the boys.

"Oh, but didn't I dance though," said he with the lost eye, when speaking of the incident some forty years later.

Whether this painful physical experience had anything to do with the development of the man in later years we know not. But we do know that he grew into giant proportions, physically, intellectually and spiritually.

Like "Brer Rabbit" he was born and bred in the briar patch. The love of the rural community was so deeply imbedded in his nature that he has never outgrown it and because of this there are sons of soil and women of toil whose name is Legion that remember him as the tenderest and helpfulest pastor—friend that ever entered into their lives.

But though he grew up in the country and has given much of his life to country churches his talents have been by no means limited to this work. As we have said he is an intellectual giant. No city church in all the Southland, no college or university community anywhere, has been beyond his ability for soul feeding. And while his country people love him he has been no less held in honor and affection by the churches in urban communities, where he has held many pastorates.

Not only as a preacher of the gospel has he been a choice spirit. As pastor he is remembered for his close and tender sympathies; and for his happy, joyous nature which has ever been dispensed in so tactful a way as to uplift and brighten the dreariest. Gloom is unknown to him and his keen sense of wit has saved many a trying situation. In addition to being a preacher, a pastor, a friend his ability to wield a pen has made him a most worth while asset to his state and his denomination. How we trust the world will hear from him in a large measure by this means still!

It is with peculiar pleasure that we lay this little tribute at the feet of him who still lives and serves—our beloved Rev. I. H. Anding. His present home is in Brookhaven, Miss.

tary of the International Committee of the Y. M. C. A. says his association distributed five million Bibles during the war.

Jesus Christ came into the pagan world with a little school of twelve students, without a cent of endowment, without even a shelter, and started all the educational institutions of Christendom—W. N. Johnson.

There are some indications that we are getting back to normalcy or sanity, or somewhere in the region of it. Eighteen Sophomores were dismissed from Mississippi A. and M. College recently for hazing freshmen.

PASTORAL EVANGELISM

When Paul said, "Do the work of an evangelist," he was writing to a pastor. Assuredly then the pastor should be an evangelist. There is, therefore, no phase of evangelical work which is quite so important as pastoral evangelism. Dr. A. C. Nixon is preeminently correct, in my judgment, when he says, "The great need of our churches today is more pastors who have an evangelistic conscience, who preach evangelistic sermons, pursue evangelistic methods, and magnify evangelistic experiences." When this, one of the bottom-most needs of our churches is met we will have pastors whom God can use in capturing any community for Christ, whether its population be large or small. Men have never forced their way into the Kingdom and particularly are they not doing it in the complex and absorbing life of the twentieth century. Scores of forces are pulling on every life, and other things being equal, the one that pulls the hardest, and most persistently gets it. How much genuine pull on men has your life, your church. Will the centrifugal overcome the centrifugal? In the go and come of modern social movements in your community will the balance most often be in favor of your church?

Christ's pull-work was done with infinite skill. Pastors must never lose sight of the fact that their pull-work must be done with well-nigh imperceptible skill, certainly without objectionable quality. Our Master with his great force of manhood, his keen intellectuality and heart-power was a dynamic in the midst of men. His was drawing power; not compelling power. He said, "If any man wills to come after me let him deny himself and take up his cross daily and follow me. To be permanent and effectual the coming must be a free-will act. When a rubber band is stretched beyond its normal size is snaps back the moment the compulsion is released.

The Wrong and Right Spirit

In a certain steel-mill in the middle west two men were accustomed to work. One was a local pastor whose zeal far outmeasured his tact. He tried to force men to be churchmen. At the noon hour from nail keg or idle bench he would exhort the workmen in strident tones, "They must change their manner of living. They must attend church services. Death and hell were the only portents for those who would not." The men smoked quietly and listened with respect, but they were unmoved. The word had filtered among their number that the minister was none too kind to his family, the feeling grew in each heart that his efforts in their behalf were not wholly unselfish. No trout will rise to a fly if it sees the hook. So when it was announced that he would preach in the public park on Sunday afternoon the man sauntered away to the woods.

The other man of whom I speak was a workman in the mill. He was not ordained to the ministry but often preached. He made no pretense to oratory, but his simple utterances gripped the heart. He had no word of rebuke for the men that ever held before them Christ. As the boys came away from the simple suppers in his humble home they told their friends of his gentleness to his children, and the perfection of his unostentatious discipline. The word went round that here was a man. After a number had been saved after quiet talks in his bare den, the word went round that here was a Christian, and when the committee in charge invited the humble man to speak at the park services on Sunday afternoon the employees of the mill gathered there by the hundreds, while more fruit was gathered after that service than after any other during the summer series. The feeling is growing among those who watch such things closely that preachers must spend more time cultivating the grace of the Master. We cannot drive men; we must win them. By strength of character, by fresh outlook and strong utterance of the Gospel, by sympathy and unselfish service.

If we want our people to give themselves to Christ we must give ourselves to him and them. There must be no holding back for selfish reasons, no dividing of interests, no feeling that a small comfortable effort will suffice. "The world wants results, not food and sufficient reasons why results are not forthcoming." Well so does the Master. We must not disappoint him.

Put The Sermon First

And first of all the effectual pastor-evangelist must make himself a strong virile heart-reaching preacher of the Word of God. "It has pleased God by the foolishness of preaching to save them that believed." The sermon must not be neglected; its preparation given only the rag-tags of a week of turmoil. Dr. Stevens was close to the facts when he said to the McCormick Seminary students, "Many a minister who has allowed the week to be filled with social and administrative duties, leaving scant time for the preparation of the sermon, presents on Sunday morning a thing of shreds and patches, concerning which he ought to say, as Falstaff did when introducing his rustic bride, 'A poor thing, gentlemen, but mine own.'"

Pastor-Evangelist A Prophet

The effectual pastor-evangelist will ever be a prophet. The man who declares to the world, "Thus saith the Lord," like Knox must never fear the face of man, and like Savanorola he must disclose to the people the sword of destruction, ever hanging over the head of the sinful. We have come on a day when people are looking lightly upon sin. The philosophers and scientists are telling the preachers today that they should not preach against sin, for when they mention sin they suggest it to the people, and they go and do the thing which you have suggested. A weak preacher recently asked: "Why should God be so aggrieved over Adam's peccadillo?" the sin that plunged the whole human family into ruin for all time was a light and trivial thing. Sir Oliver Lodge recently said: "Cultured people are no longer bothering themselves about sin." Here we are. I will change its name when it changes its nature. I have heard too many wails and cries of broken-hearted men to do otherwise. I submit in all fairness, there can never be a deep, genuine heaven-given revival in your church or mine or the churches of the land until we have preachers who will cry aloud against sin.

Pastor-Evangelist Mouthpiece of God

The preacher must be the mouthpiece of God; the pulpit the throne from which the King speaks. When either fails, the people perish. Nothing can take the place of the prophet's voice. If he forsakes utterance and gives himself to ritual service or even sacrifice he loses his powers and sinks to a mere priest, becoming nothing but a cog in the wheel of ecclesiastical procedure. Therefore, let the preacher fail elsewhere if he must, but let him not fail to declare unto the people the whole counsel of God, with fearless voice and all the eloquence he can acquire. To do less is to lose the greatest opportunity for service and influence that God ever placed in the hand of man. It is to be weak at the one point wherein we must be strong. To do less is to fail of God's idea of us.

Pastor Must Help Preacher

Following close on the work of the preacher is the work of the pastor, the shepherd of the flock. How many good men are today drawing back from this task and saying: "If I am to find time to make strong sermons, I cannot find time to also do pastoral work." Yes, brethren, we can and we must. No man can do brain work all the time. I know many fine fellows who under the delusion that they are getting needed knowledge read themselves into insensibility, and when they begin to write their production has no spring, no gripping power. If there were no other reason a man must do systematic extended pastoral work to be able to declare the word of God with heart-reaching power. Let it

be said again "It is the man behind the message that sends it to the human heart."

To be able to reach people in a great way the pastor must know the heartaches and throbs of humanity by meeting his people in the intimate intercourse of their homes before he can speak a language they can understand. As pastors we must keep in touch with our people by conversation, by letter, by telephone or message.

Furthermore, pastoral work is absolutely necessary if a man desires to win new members in any large numbers. It is while in the homes of his people he learns of members of those families still unsaved or of new residents who may be reached. Seventy-five per cent of the members won by a pastor who is building up his congregation at the rate of two hundred a year are discovered while making pastoral calls. Two or three afternoons a week on the field will work marvels, and every man needs that much time out of his study to keep from going to seed or becoming a mere spinner of theories.

May God help every pastor in Memphis to be vital and alive to his task and keep well his vineyard during the year 1922.

(Delivered by W. M. Bostick before Baptist Pastors' Conference, Memphis, Tenn., January 30, 1922.

STILL THEY COME

The constant stream of offerings from the Sunday Schools gladdens many hearts here at Clinton, in the midst of our sacrifices. Many Sunday Schools have fallen into line, since the last report, and others have advised that they are preparing to make offerings. Watch the list grow:

Already reported	\$ 210.37
Clinton Sunday School	422.97
Hazelhurst S. S.	55.00
Sumner S. S.	50.00
Pelahatchie S. S.	50.00
Grenada S. S.	30.00
Collins S. S.	25.00
Okolona S. S.	15.00
Forest S. S.	14.27
Florence S. S. (additional)	13.71
Carthage S. S.	13.80
Rosenville S. S.	12.32
Drew S. S.	10.26
Horston S. S.	10.00
Morehead S. S.	10.00
D'Lo S. S.	10.00
Money S. S.	10.00
Immanuel (H'burg) S. S.	7.50
New Zion S. S.	5.95
Bethel S. S. (Newton Co.)	5.00
Eudora S. S.	5.00
Estabatchie S. S.	1.36
Alexandria S. S. (Marshall Co.)	2.53
Holmesville S. S. (Pike Co.)	2.10
Mrs. Porter (R. F. D. H'burg.)	4.12
Mr. and Mrs. W. E. Driver	5.00
R. L. Smith	5.00

TOTAL \$1,005.03

Thirty-six Sunday Schools have reported to date and a number of individuals. Some things are worthy of note in the offerings made; first, many of the smaller and weaker Sunday Schools are responding nobly; second, almost every Sunday School is giving considerably more than their usual offering; third, one Sunday School did not feel able to give anything, but one member of that same Sunday School and her fine Methodist husband gave \$5.00. Would it not be glorious, if, when our building is completed and dedicated to the worship of the Lord, the one thousand Mississippi Baptist Sunday Schools have had a part in it? This may be so. And still they come. Send offerings to Prof. M. P. L. Berry, Clinton, Miss.

M. O. PATTERSON.

a Pastor R. L. Powell, our Bob, rejoices in forty additions at Gainsville, Texas in January.

EDUCATIONAL DEPARTMENT

D. M. Nelson, Secretary

Glover in his book, "Jesus of History", makes the statement that it is not only necessary to outlive and out die the pagan, but is also necessary to out-think the pagan, if the world is ever brought to accept Him as Savior and Lord. Our foreign missionaries recognize this truth. As an evidence of this, read the newspaper clipping below which was handed to me recently by our beloved W. M. U. Secretary, Miss Lackey, which was sent to her by Miss Elizabeth Kethley who is teaching in Shanghai College, and magnifying her Lord in a marvelous way.

We in the Home Land will have to bestir ourselves, if we keep pace with our brethren and sisters across the sea, even in the field of education. EDUCATION BODY VISITS SHANGHAI COLLEGE PLANT

The Education Commission visited Shanghai College yesterday and expressed keen admiration for the fine plant, especially the new Science Building, which is rapidly nearing completion. They met the faculty in the reception room, where President White gave an outline of the equipment of the college, the number and character of the students, the courses of study, and what in general the College is trying to do for China.

Dr. White expressed the aim of the college as being to train Christian leaders for definite tasks. Every student entering college joins a certain group where he receives the special training he requires for his life work, along the lines best suited to his chosen vocation. These groups at present cover education, social sciences, religion, business, and Chinese literature. Most of the students are fairly evenly divided among the first five groups, the natural sciences claiming 49 men, social sciences 31, business 29, education 28, religion 20, and Chinese literature eight.

ENROLLMENT DOUBLED

The present student body numbers 456, of whom 184 are in the college and 272 in the academy department. This is an increase over the enrollment of four years ago of 136 per cent in the academy, the numbers then being 78 and 135 respectively. The college has graduated 74 men, of whom 31 are engaged in teaching, 16 are in religious work, 8 are in business, while the others are pursuing further studies, 12 of them in American colleges and universities.

Co-education was begun last year with five students. There are ten this year. Lack of dormitory facilities for women students has prevented a large growth in this department. Dr. White emphasized that China needs the stimulation of the education of women above everything else.

"Believing as I do," he said, "with all my heart in co-education, I believe also in women's colleges, and I am anxious to do all I can as a trustee of Ginling College for the growth of that institution."

The faculty of Shanghai College consists of twenty-five foreigners, mostly Americans, and twenty-three Chinese, of whom five are returned students. At least seventeen of the professors have done from three to five years of post-graduate work in some of the foremost universities of America in special preparation for their work, and are representative men and women in their departments.

EXTENDING CAMPUS

The campus comprises fifty acres, the low parts of which are just now being reclaimed by the Conservancy department, which is pumping mud into the pond through almost half a mile of pipe from the river. The actual outlay of money in the campus and buildings is nearly one million dollars. The college annual budget, including

the salaries of missionary professors, is \$183,000 of which \$143,500 is for the college and \$39,500 is for the academy department. Thus the cost per student works out at \$145 for academy students, which is all covered by student fees, and \$892 for college students. In the latter case the student pays \$150.

The college is now in the midst of an evangelistic campaign, and more than a score of men have signified their wish of becoming Christians. The census now shows that there are 173 non-Christians in the whole institution and 283 Christians, most of the non-Christians being in the lower classes. It has been the experience of the college that the men become Christians as they advance to higher classes, and become acquainted with Christian truths. In the two highest class-

es in the College there are only five non-Christians out of sixty-two.

BAPTIST RECORD HONOR ROLL

The following churches have qualified for place on the honor roll since last publication. They have put the Baptist Record in every home. Who next?

56 Charleston, Tallahatchie County.
57 West Laurel, Jones County.

The Pittsburg Council of Churches, an arm of the "Federal Council" recently professed to speak for the churches of Pittsburg and expressed its disapproval of such evangelism as is represented in Billy Sunday and Gypsy Smith. Now comes the Presbytery of Pittsburg speaking for the Presbyterian churches and announces to the world that the said "Pittsburg Council" is not authorized to speak for them. These self-appointed mouthpieces have to be shut now and then.

Convention Board Department

R. B. GUNTER, Cor. Sec.

TORNADO AND FIRE INSURANCE

Fire insurance on all of the church buildings of the state would not mean a great outlay for any one church and would save thousands of dollars for some. It seems that practically every church which burns has no insurance on it. The same is true in large measure of those which are blown away. Tornado insurance is much cheaper than fire insurance and any church can carry it and many would thereby save large sums of money.

CAMPAIGN AGREEMENT BETWEEN GENERAL ASSOCIATION AND STATE CONVENTION BOARD.

We have the following articles in the agreement:

I. That all money raised on the 75 Million Campaign is to be remitted to the Secretary and Treasurer of the State Convention Board.

II. That the Secretary of the General Association is to furnish the Secretary of the State Convention Board a list of the churches co-operating with the General Association.

III. That funds remitted by these churches are to be so kept by the Secretary of the Convention Board that he can furnish a statement of the receipts from these churches to the General Association Board at its semi-annual meetings.

IV. That in the distribution of funds received from the churches co-operating with the General Association that part going to State Missions is to be remitted to the Corresponding Secretary of the General Association. The rest is to be sent to the objects participating in the Campaign.

VI. Distribution is to be made on the percentage basis as set forth in the attached schedule of division which is the basis of distribution for all the funds in Mississippi as fixed by the Executive Committee of the Southern Baptist Convention.

I am glad to say that the State Convention Board is still adhering to this agreement. A list of churches was furnished to the State Convention Board by the Secretary of the General Association stating that they wished to do their State Mission work thru the General Association. With the exception of those churches on this list which have since notified the State Convention Board that they desired to do their work thru the State Convention Board, that part going to State Mission has been sent to the Corresponding secretary of the General Association.

At no time has the Secretary of the State Con-

vention Board asked any church in the General Association to do its work thru the State Convention Board, but has always left it as an open question for the church itself to decide. We propose to stand by the agreement until the end of the Campaign, regardless of circumstances. We still believe that the churches are to decide all questions for themselves, but we believe also that when they decide and make a promise and enter into an agreement that they ought to stand by it. The State Convention Board office is doing with money sent in just what the churches ask.

We are receiving, however, very little from the General Association churches. These along with all other churches of the state should bestir themselves to make good their pledges. No man and no church can afford to fail to make good its promise. We are just as good as our promises are good.

We are facing one of the largest programs in the history of our state. The needs are great, the demands are great, and opportunities are great, but our people are well able to meet all of them. We should look upon it as a sin against ourselves and against our Lord's work to fail to make good our promises and to meet and take care of the opportunities. We are able to do it. We only need to become willing.

There is more than money at stake. The religious stamina of our people is at stake. What we do during the remainder of this Campaign will determine very largely what we are going to do at the expiration of the Campaign. To fail to make good now means that we shall fail to make good our new programs, which we shall put on at the expiration of this Campaign. We should remember that we are making our future now and that our future is dependent in a large measure upon what we do at present. Let us prize highly our word. Let us look upon our obligations as being worthy of our sacrifice. We can make good. Let's determine to make good.

It is time for us to cease to use adversities as an excuse. Amid panic and stress and turbulent times our work has gone on unabated for the last two years. No retrenchments have been made. We have kept up full speed. Our ingatherings have been larger than ever before and now while we are on the third year of the Campaign we should increase our momentum and endeavor to redeem lost pledges. This will give us prestige for the fourth and fifth years and will enable us to come into our own as a denomination for Christ.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN, Clinton
 Second V. President—MRS. M. F. DOUGHTY, Shaw
 Third V. President—MRS. C. LONGEST, University
 Fourth V. President—MRS. JEFF KENT, Forest
 Fifth V. President—MRS. JAMES CHAMPLIN, Hattiesburg
 Sixth V. President—MRS. R. L. BUNYARD, Summit
 M. U. V. President—MRS. A. J. AVEN, Clinton
 Sec. Secy.—MRS. L. I. LIPSEY, Clinton
 Young People's Leader—MISS FANNIE TRAYLOR, Jackson
 College Correspondent—MISS MARY RATLIFF, Raymond
 Training School Trustee—MRS. J. L. JOHNSON, Hattiesburg
 Margaret Food Trustee—MRS. W. J. DAVIS, Jackson
 Mission Study Leader—MRS. H. J. RAY, Grenada
 Personal Service Leader—MRS. J. HENRY F. BROACH, Meridian
 Awarded Leader—MRS. P. B. BRIDGES, Jackson
 Night Work—MRS. HENRY F. BROACH, Meridian
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson
 Treasurer—MISS M. M. LACKEY, Jackson
 Editor, M. U. Page—MISS M. M. LACKEY, Jackson.

DISTRICT MEETINGS

Sisters, everywhere, THIS NOTICE IS IMPORTANT! Please read it carefully and pass the word along to every other sister in your society, for fear she has not noted it.

At a Meeting of the Vice Presidents with the Local W. M. U. Board last week it was decided to hold our several District Meetings, which have been coming in the Summer, in March this time.

The principle reason for this change is that we would like to make these meetings largely Campaign Commissions: the giving out of needful information and inspiration regarding our Campaign which is closing its third year.

It is with great pleasure that we announce the presence of our Miss Mallory at each meeting. She will come to your District with a most wonderful message: one that not a woman of us can afford to miss, unless Providentially prevented from attending.

In addition to Miss Mallory we will have some of the best speakers in the South from among the brethren.

Our own State President, Mrs. Aven will attend some of the Meetings; and Misses Traylor and Lackey will also be with you for part of the time at least.

We cannot at this writing give a definite schedule of times and places of each meeting; except that we begin March 1st and run through March 14th. Watch this page next week however and note just when and where your District will hold its meeting.

We trust that many of you will begin to plan and pray right now for your meeting. Make a strenuous effort to attend and get others to do so.

MARCH WEEK OF PRAYER LEAFLETS

The following list is furnished so that the desired leaflets may be ordered as soon as possible from W. M. U. Literature Department, 1111 Jefferson County Bank Building, Birmingham, Ala. Those which are designated by the days of the week are for the W. M. Societies. The last four are for the young people.

The programs for the March Week of Prayer will be sent out by Feb. 15th. In order to have everything in readiness for the week of prayer, which is March 5-11, please order the below named leaflets at once for your society.

Sunday—“Praise and Thanksgiving,” five cents.
 Monday—“Studies in Life,” three cents.
 Tuesday—“Who Drives Your Ice Wagon,” 6 cents.
 Wednesday—“A Call from the Cumberlands,” 5 cents; “The Soul of the Indian,” 6 cents.
 Friday—“Goin’ In—Black in America,” 3 cents.
 Saturday—“A Trip to Cuba,” 5 cents.
 Y. W. A.—“Life of a Mountain Girl,” 5 cents.
 G. A.—“For the Sake of Learning,” 5 cents.
 R. A.—“Lettin’ in the Light,” 5 cents.
 Sunbeams—“Little Children of the Mountains,” 2 cents.

Should you care to save a bit of time just enclose fifty-two cents in a letter to above named

Headquarters and ask for all the leaflets on the March Week of Prayer.

CLINTON W. M. U.

Monday afternoon, January 30 at 2:30 P. M. the members of the W. M. S., local Y. W. A. representatives from Hillman College Y. W. A., and G. A.’s of Clinton gathered in the College library for a general meeting. As we went in we were served punch and spent a few moments together socially.

The President, Mrs. J. W. Provine, called the meeting together, and Mrs. A. J. Aven led the devotional, emphasizing the importance of studying the Bible and abiding in Him. As usual, she lifted us nearer to Him whence cometh our strength.

Next, Miss Fannie Traylor was asked to talk to the girls present. Of course this wasn’t hard to do as the Young People are her constant thought.

Mrs. Geo. W. Riley gave us eight reasons for a Missionary Society. It is needless to say she made us glad we are already members of the W. M. U.

At this interval the Mission Study Leader for this society, Mrs. P. I. Lipsey, came to the front with a great bundle in her arms—visitors wondered for a moment what this package contained but we were not in suspense long. She began calling names and handing out mission study certificates and seals—more than one hundred certificates and one hundred and fifty seals were awarded. The climax of the afternoon was reached when Mrs. Lipsey asked her mother Mrs. J. L. Johnson to arise and receive her certificate. In a most affectionate way she spoke of the splendid paper written by her mother; as she presented this award she placed a kiss on her cheek and said, “This certificate is for the dearest, sweetest woman in all the world.” As we looked at the shining face of that consecrated mother, who has not only led her dear children into active service, but has led many Mississippi women into paths of duty, we were reminded of that verse of scripture that says, “They looked unto him and were radiant.” We could not help but say, “Lord give me the faith, love and consecration of our first State President, Mrs. J. L. Johnson, Sr.” Thus ended a great meeting.

INTERESTING LETTERS FROM ORGANIZATIONS.

Dear Miss Lackey:

The W. M. U. held its Associational Rally regardless of the bad weather. And when I met the train and did not see you as I expected what a disappointment it was. But as I looked around and saw the sweet face of Miss Minnie Landrum my heart leaped for joy for I knew she could almost fill your place. It is a joy to report such an inspiring and uplifting message that she brought to us. We had such a good meeting everyone seemed so enthusiastic. We have reasons to believe that our women are awakening to their responsibility and getting a clearer vision of the world’s needs.

The meeting opened at eleven o’clock led by Mrs. H. Kelly Mrs. R. S. Tatum led the devotional. After singing the Woman’s Hymn, the Union arose and gave our watchword in concert, Phil. 4:13, followed by a prayer by one of our laymen. Our faithful pastor, Brother Cox gave a most excellent talk on co-operation and the need of other churches. All the churches in our group were represented except two and our local churches have proved their interest by attending these Fifth Sunday meetings.

In the afternoon we had a splendid program by the Little Sunbeams and Juniors which was enjoyed by all and proved they had excellent leaders.

Mrs. W. H. Thompson made a talk on mission study making the work very plain to us and made us realize how we needed to study so as

to become useful servants of God’s, and “be ye doers and not hearers only.” We hope the day was worth while and will be seed sown upon good ground and bring forth much fruit. The rally will be held at Sand Ridge church, April 30. May God ever guide you is my prayer.

MRS. HUGH KELLY, Lake, Miss.

Dear Miss Traylor:

I want to tell you of some things that have been helpful to us in our Sunbeam work and if passed on might prove helpful to others.

Several months ago we divided our Sunbeam Band into three circles with an enthusiastic W. M. U. member in each circle, or neighborhood as Leader. They meet by circles in the Leader’s home three Sundays and on the fourth Sunday meet with the general leader at the church in a Union meeting. There the circles take their turn in rendering the missionary program, then we have our business meeting just as the W. M. S. Each circle sends their monthly report with the free will offering which is turned over to our general treasurer.

The Circle plan is working beautifully, we have more than doubled our membership and made still greater gains in our general average. The children do not have so far to walk and this gives the Leaders a more personal touch with the children, also with the mothers, which is necessary to keep each one of them interested. Our W. M. U. entertains the Sunbeams with a picnic in the woods or a lawn party with light refreshments each quarter during the warm seasons which is a wonderful help to keep up interest.

We would be glad to get helpful ideas from other Band leaders.

Respectfully,

MRS. J. N. HOLMES, Sunbeam Leader,
Yazoo City.

Dear Miss Traylor:

We have a fine Y. W. A. at least we think so. There are 19 enrolled and all good workers. We do lots of personal work, such as visiting the hospital and helping those in need. One special work we do is helping the unfortunate girls in the King’s Daughter’s Home. There are about twelve to fifteen girls there all the time, and they are not allowed off the grounds—just shut off from every one with their trouble along. We go out and hold our Royal Service programs with them and prayer meetings, sometimes carrying a preacher out to preach to them. We have had three conversions lately. The girls are allowed to come to the church to be baptized. Our visits seem to cheer them so much. We carry sandwiches, pot plants for the windows and quilt scraps, but most of all we carry “Jesus” to them. I know these are the kind that God expects us to look out for. Poor, ignorant unfortunate girls, whose sin will spoil their lives if God isn’t preached to them.

Your friend,

MAMIE LAIRD, Natchez Y. W. A.

Dear Miss Lackey:

We have just finished such a splendid week of prayer. Although the weather has been so disagreeable we had an average attendance of 25. We met three afternoons in different parts of the city and one circle was responsible for program each afternoon. We each feel we have been spiritually blessed by these meetings and have been drawn closer to each other and hope they will be a continual blessing to our missionaries at home and abroad, through our prayers and interest in them.

Am sending check for our Lottie Moon offering for China.

Much love,

MRS. W. L. CORNELL, Greenville.

One day last week the Baptist Record received \$480.00 on subscriptions. This looks like business.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

HONOR ROLL A-1 UNIONS FOURTH QUARTER

Senior Unions—

Water Valley
Baptist Orphanage
B. W. Griffith, First Vicksburg.
Harmony, Monroe Co.
Clark College
Berry Union, Clinton
Clinton Union, Clinton
Zeno Wall Union, Clinton
Patterson Union Clinton
Columbia
Oak Grove, DeSoto Co.
Oak Grove, Clark Co.
DeSoto
Athens, Monroe Co.
Okolona

Womans College Unions—

Allen
Bennett
E. Keithley No. 2
E. Keithley No. 2
Leavell
J. L. Johnson, Intermediate Union

Blue Mountain College Unions—

Berry
Lowrey
M. I. T. S. Columbia

Intermediate Unions

Blue Mountain
Brookhaven
Columbia.

Junior Unions—

Hickory
Baldwin
Oxford
Dixon
Flora
Pelahatchie
Aberdeen
Pontotoc
Ellisville
Columbia No. 2
Baptist Orphanage
Yazoo City
Biloxi
Kingston Laurel
Brookhaven
Immanuel, Hattiesburg
First Laurel

100 Per Cent Bible Readers

DeSoto, seniors; Dixon, Juniors;
Brookhaven, Intermediates; Yazoo
City, Juniors; Okolona Seniors; B.
W. Griffith First, Vicksburg; Aber-
deen, Juniors; Womans College Un-
ions—Allen, Bennett, E. Keithley No.
1, Keithley No. 2, Leavell, J. L. John-
son; Immanuel, Juniors First Laurel.

100 Per Cent Givers.

B. W. Griffith First Vicksburg;
Louisville seniors; Baptist Orphan-
age, seniors; Harmony, Monroe Co.;
Oak Grove, DeSoto Co.; Hickory Ju-
niors; Oxford Juniors; Baldwin Ju-
niors; Flora Juniors; Pontotoc Ju-
niors; Terry Juniors; Yazoo City Ju-
niors; Aberdeen Juniors; Brookhaven
Intermediates; Miss. College unions,
Patterson, Clinton; Womans College
BYPU's, J. L. Johnson, Leavell, E.
Keithley No. 1, E. Keithley No. 2,
Bennett, Allen; Immanuel Juniors;
First Laurel Juniors.

100 Per Cent Attendance.

Harmony, Monroe Co.

FIRST CHURCH LAUREL ORGAN- NIZES INTERMEDIATE NO. 2

Arthur Clay the Cor. Sec. of the
new Intermediate BYPU of the First
Church Laurel sends in the report
of the organization. The Junior un-
ion under the leadership of Mrs.
Pack had grown so large that it was
necessary to divide it and so the Ju-
nior Intermediate ages were taken out
and made into an Intermediate.
There were 28 members. Mrs. C. S.
Ray who has recently moved to Lau-
rel from Quitman, and the one who
began what has proven to be one of
the best county organizations in the
state, in Clark County, has been
elected Leader of this New Intermed-
iate union. The other officers elect-
ed are: H. R. Denham, Pres; Sara
Knox Windham, Vice Pres; Grace
Thaxton, Sec., Frankie Mae Smith,
Treas.; Arthur Clay, Cor Sec.; An-
nelle Morgan, Librarian; Charles
Henry Dunn, Chorister; Ruth Den-
ham, Estell Tate, Geo. Dunn, James
Canford, Group Leaders.

Arthur closes his letter with this
statement the like of which always
encourages the State Sec. "You may
count on us for real business. Our
membership has already reached 35
and we are A-1.

FIRST CHURCH VICKSBURG

The First Church Vicksburg sends
in the report that they have just or-
ganized another BYPU in their
church, an Intermediate with Miss
Rena Mitchell as Leader. This church
also sends in a list of three others
that have completed the Two Year
Bible Readers Course, these being
Rev. J. C. Greenoe, Mrs. F. E. Chil-
coat, George Bula.

MARION COUNTY BYPU CONVENTION

On Sunday Jan. 29th, the Young
People of Marion County had their
first BYPU convention. Last year
they held a joint convention with
the Sunday School forces of the coun-
ty. This year the Sunday School is
to have their convention later in the
year. The convention Sunday was a
great success even though the day
was a bad one. The rain fell from
early morning until late that night
but even with that there were 150 in
attendance representing eleven chur-
ches. A good program was render-
ed and everybody was glad they
came even tho it had to be in the
rain.

BYPU DISPLAY FOR CONVENTION

We want every BYPU that has
had a chart, a map, a picture or ob-
ject that has helped your BYPU pro-
gram at any one time, to bring that
picture map chart or object to Meri-
dian March 21st and we want to have
a DISPLAY ROOM where we can let
everybody that has not such see it
and get the suggestion from it. No
matter how crude the chart was, just
write a little explanation telling how
you used it and we will appreciate it
greatly. Put the name of your B. Y.

P. U. on it so we may know. If you
are interested in helping others DO
THIS.

The convention opens the evening
of Tuesday March 21st. Seven o'clock
Be on time.

BYRAM BAPTIST CHURCH

Our pastor, S. E. Sumrall, organ-
ized a senior BYPU at this church
on Feb. 5th, with the following offi-
cers:

D. A. Little, Pres.; Mary Howell,
Vice-pres.; Celestia Hemphill, Treas.;
Bertha Mae Groves, Organist; Clif-
ton Bordin, Chorister; D. M. Dock-
ery, Quiz Leader; Ethel Whittington,
Leader Group No. 1; Erie Prisock;
Leader Group No. 2; Kerkland Bor-
din, Publicity.

We are going to have an A-1 union
before the year is out. We are just
beginning to enlist everybody in
the service. We are weak now but
watch us grow. Anything you can
suggest or any literature you can
suggest will be kindly received.

ERIE PRISOCK, Sec.

East Miss. Dept.

BOARD MEETINGS

The fifth Sunday Board meeting of
the Neshoba County Baptist Associa-
tion met with Bluff Spring Church,
near Neshoba, Jan. 28-9, 1922. Good
congregations were present both
both days, considering the bad weat-
her. The people of the church and
community cared for all who came in
a great way. The program was well
rendered and will doubtless do much
good.

On Saturday 10:30 A. M. Eld. G.
M. Rucker conducted a helpful devo-
tional for 30 minutes after which Eld
W. Rufus Beckett preached a strong
sermon on the subject of "The Heav-
enly Leader," text: 2 Cor. 8:9. His
message was well received. After a
sumptuous dinner pastor E. A. Bre-
land spoke for 20 minutes on the
Baptist Record Campaign. "Our De-
nomination Program" was discuss-
ed under three heads: (1) What it is,
by Eld. W. Rufus Beckett, (2) Its
past achievements, by Eld. F. M. Bre-
land and (3) Its future call, by Eld.
R. L. Breland. The Executive Board
held an interesting session and ad-
journed to meet in special session at
Philadelphia, Feb. 15, 1922, during
the Bible Institute.

On Sunday 10:00 o'clock a. m.
Moderator F. M. Breland conducted
the devotional after which Supt. W.
R. Moore, of Union, formed the au-
dience into one big class and taught
the Sunday School lesson for that
day in a very able and instructive
way. At the close of the lesson the
church at Bluff Springs voted to re-
vive its Sunday School which had
been sleeping for some months and
elected Bro. R. M. Milling Supt., and
agreed to meet the first Sunday after
noon and complete the organization.

At 11 o'clock Eld. W. Rufus Beck-
ett preached a great sermon on tith-
ing. He took the position that tith-
ing is scriptural and binding on us
today. When the sermon was over

thirteen men and women stood and
said they would henceforth be tithers
A good hours work.

The afternoon was young peoples'
hour. Eld. J. A. Gardner Spoke for 20
minutes on the BYPU and its pur-
pose. The Dixon Junior Union, Mrs.
Watkins leader, put on a demonstra-
tion which was excellent indeed. This
is one of the few unions in the State
that is on the Honor Roll. Quite a
bit of interest was awakened by the
work of this evening. Much good
was doubtless accomplished by this
meeting. It adjourned Sunday after-
noon and will meet with Salem
church, North Neshoba, on the fifth
Sunday and Saturday before in April.
All seemed to enjoy the meeting
greatly.

NOTES AND COMMENTS

Eld. E. A. Breland is pastor of the
church at Bluff Springs, Neshoba Co.
He and his good people took care of
the Board meeting in a great way.

Bluff Springs Church has on a
move to build a new house of worship
It has been worshipping in the school
house since its organization, but its
members are now plenty able to build
a good house and should do so.

Bro. John H. Nicholson, of Linwood
church, Neshoba County, has been
seriously ill with kidney trouble for
some weeks. No hope of his recovery
is held out.

A month ago Sister J. P. Mason,
member of McDonald church, died of
cancer. She had suffered untold
misery for the past year but no one
ever heard her complain. She express-
ed complete faith in God and said she
was ready to go Home. "Blessed are
the dead which die in the Lord."

Rev. Alton Gardner preached at
Beulah, Newton County, the fourth
Sunday. This good church of 200
members is without a pastor since
the writer resigned the first of the
year. It is reported that they have
called a man as pastor now.

Both Good Hope and Mt. Carmel
churches are without pastors since
the first of the year. Eld. W. L. Jones
was pastor of Good Hope but resign-
ed and moved to Arkansas. Eld. E. A.
Breland resigned at Mt. Carmel also.
They are looking for a pastor.

A Bible school will be held at Phil-
adelphia Feb. 14, 16, and 16, 1922.
Dr. P. I. Lipsy is to teach a book of
the Bible and local talent will preach
and deliver addresses. Entertainment
free. Come one and all.

R. L. BRELAND

CABBAGE PLANTS

Fulwood's frost-proof plants now
ready. Varieties: Jersey and Char-
leston Wakefield, Succession and
Flat Dutch. Prices by mail postpaid,
100 for 30c; 500 for \$1.10; 1,000

Did you get that subscriber for
the Record in January. If not get
out and get one now.
and over at \$1.00 per 1,000. Order
now; satisfaction guaranteed. P. D.
Fulwood, Tifton, Ga.

I CAME AWAY THINKING

J. B. Love, Gen. Sec'y.

I attended a meeting of the Conservation Commission in Nashville last week. The brethren met in the Sunday School Board Building. I have rarely attended a religious meeting with stronger desire that the Spirit of God should be in control. I have not often sat in the midst of brethren who seemed more intent on finding the will of God, and in order to do it, more ready to surrender themselves willingly into His hands. There were moments of great spiritual intensity in the meeting; sober-mindedness characterized every utterance; sense of deep personal responsibility; anxiety for a great cause; and unshaken confidence in God characterized the meeting.

I came away from that meeting thinking there is some to think between Nashville and Richmond where the burdens of a great Christian enterprise had to be lifted. I thought much and earnestly of some things which three laymen who were present said. God has not honored Southern Baptists with three choicer men than these three to whom I refer. In other days they have enjoyed great prosperity, and in the midst of their prosperity exhibited a great Christian spirit and endeared themselves to thousands of their brethren by the way they served Christ in the midst of prosperity with the fruits of their prosperity. On this occasion one of them arose and said, "I have paid my Campaign pledges to date, and in order to do so I am paying interest on \$90,000 borrowed money." Another arose and said, "I have not paid my pledges and I do not know when I can do it. My heart leaves the privilege of paying, but I have not the money. The other day I secured a \$20,000 life insurance policy out of which my wife understands she is to pay the remainder of my Campaign pledge if I should die before it is paid. The other layman arose, and while acknowledging business disappointments and discouragements, expressed his triumphant faith in God and said he was borrowing money to keep his pledges paid and expected that the Lord would restore prosperity. There was much else that was beautiful and ended in what these dear men said, but which I need not repeat.

I came away thinking to myself that these men, who had long ago won my admiration by the use which they made of their money and the of spiritual freedom from the entanglements of lucre which they lived among us, had by these expressions made amidst altered circumstances greatly strengthened my love for them and my confidence in their religion.

Again, I have been thinking that these men are representatives. Every where our business men are in uncertainty and anxiety. Among these are men who have shown the world how a prosperous business man ought to live and serve. They will now show the world how a Christian man can bear adversity and carry himself in time of business anxiety. I have thought that those of us, who are

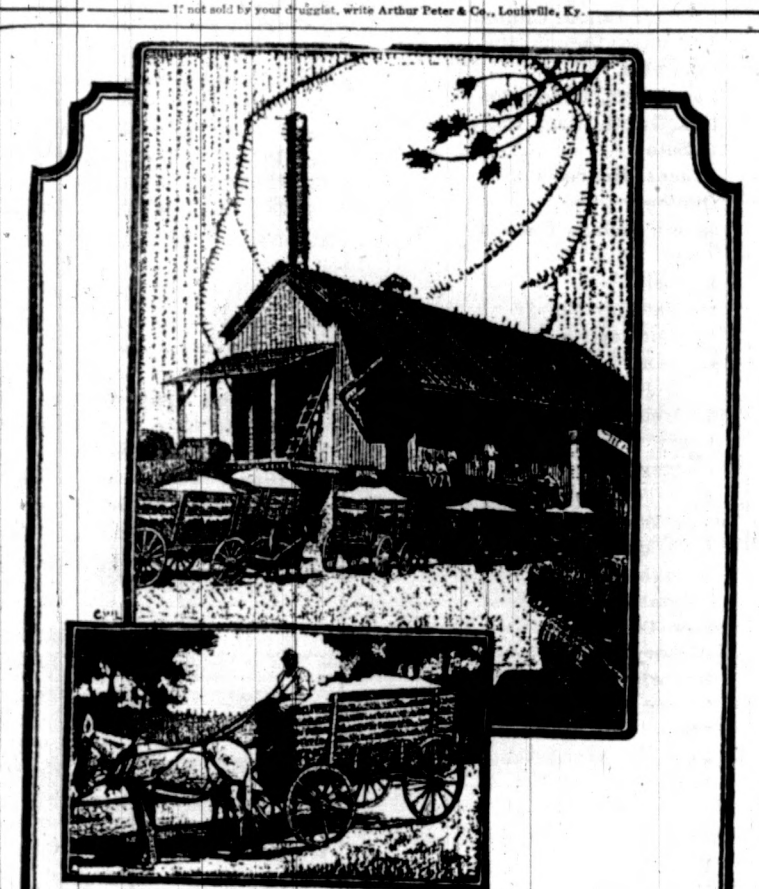
preachers, and who know little about a business man's alliances and how keen is his embarrassment compared with our own in a time like this, should be praying for these men who have so often prayed for us, and in our prayers we should seek to find the secret of the Lord as to how we ought to relate ourselves to those men at this time in order to assure them of our sympathy, give them cheer and help them maintain the high standard of Christian life which they have illustrated in days of prosperity. Again, I have thought and wondered how many of our business men throughout the South will fail in the trail which is now testing them. Undoubtedly God is testing us all. I know many who are carrying themselves as becomes the children of God. They have shown that they are not victims of circumstance, but that their faith has triumphed over the world. I confess, however, that I have anxiety lest many of our men who in the days of prosperity have exhibited the most admirable Christian character and illustrated in their lives the religion of Christ in such way as to win the love and praise of their brethren, shall now lower their high standard under the weight of their business depression. How many will be able to keep up this confidence in God, sympathy for His cause, and refrain from a critical mood when they are not able to pay their pledges promptly? How many are willing to pay interest in large sums of money in order to pay their pledges and save a great Christian movement from defeat? The man who does this, let it be remembered, will not be pursuing an exceptional course. He is doing what perhaps the majority of larger business men will do if they pay their pledges. But could a Christian give better evidence of his steadfast faith in God, of his unwillingness to believe that the Lord will not take care of him? Could he find any better way to give expression of a triumphant faith than in an hour like this to stand true to his pledge to his brethren and keep company with men like these whom I have named in saving a great enterprises from disaster even at the price of borrowing money and paying interest and in exhibiting all the fineness of spirit they did in prosperity.

Another thought I have had and it is this: This 75-Million Campaign, started as it was in the flush of good times, promised to succeed without much sacrifice, and this would probably have been a calamity. Little glory would there have been in such a victory. The victory which does not cost sacrifice is inglorious. If only our people could see this in these days of harder living and harder work, and be willing to make the sacrifice in order to achieve victory, the spirit of sacrifice more than the 75-Million would set the denomination forward and insure its life and the favor and praise of our Heavenly Father. Those who, so far as they are concerned, abandon the Campaign simply because they must sacrifice to pay their pledges can hardly expect to be named among the heroes of the Cross, or to give to or get out of this Campaign any great and abiding blessing.

If the prayers of those who met in Nashville are answered if the example of those who sat together in that conference is imitated, if the purpose which they expressed to see this Campaign through to success at whatever price, as inspiration for Southern Baptists, then the meeting in Nash-

ville will be significant in the annals of Southern Baptist history. May God fulfill these things in the life of our people. This very spring before the roses of June shall blossom Southern Baptists will be tried and tested as to what is their spirit of loyalty to Jesus Christ.

Not Only For
Chills and Fever
But a Fine General Tonic
Wards Off Malaria and Restores Strength. Try It



Your Cotton Plants Need Food

UNFERTILIZED COTTON is an easy prey for its enemies—Boll Weevil, Rust and Wilt. Having poisoned the weevil, why let the hungry Cotton plant be destroyed by Rust or Wilt?

From 25 to 50 pounds per acre of actual Potash is the right and only remedy. Use 500 to 1,000 pounds per acre of a fertilizer containing

5 per cent Actual Potash

or the same quantities of 3 per cent Potash fertilizer and 75 to 150 pounds of Kainit per acre with it.

Restore the Potash to your soil now while it is cheap.

Whatever may be done to limit acreage, it does not pay to reduce the amount of the right kind of fertilizer per acre.

POTASH PAYS

SOIL & CROP SERVICE, POTASH SYNDICATE

42 Broadway

H. A. HUSTON, Manager

New York

I came away thinking, and have told you, dear reader, some of my thoughts. Will you think on these things?

AMERICAN BIBLE SOCIETY DISCONTINUES MANUFACTURING AT THE BIBLE HOUSE

Released for all papers Feb. 6, 1922

The Board of Managers of the American Bible Society announces that it has closed a part of its manufacturing plant at the Bible House, Astor Place, New York. This change of policy affects the press, electrotyping and composing rooms and became operative on February 1, 1922. This is in pursuance of a decision of the Board, made after fully canvassing the entire situation regarding printing and binding, to discontinue as quickly as expedient all its manufacturing in the old Bible House.

In 1853 the American Bible Society moved its manufacturing plant and general offices from its location in Nassau Street to its present site. At that time Astor Place was on the outskirts of the city and surrounded in large part by open country.

For almost seventy years the Society has gone on manufacturing on this same site and in the same building. Astor Place is now in the heart of the city with all the difficulties incident to such a crowded location. During the last few years the cost of manufacturing has increased tremendously. In 1915 good Bble paper cost a little over four cents a pound. During 1920 it rose to five or six times; this amount and is still about 100% higher than the 1915 figures. The same is true of the cost of electrotyping, leather, cloth, and most of the other elements that enter into the making of a book. The increased cost of labor over the same period reached its peak only in 1921, and the cost of the shop hour is practically on the same high level now.

The result of this greatly increased cost has been that many of the large publishing concerns formerly located on the Island of Manhattan are moving away. Others who still remain are sending their long runs out of town on account of the large overhead cost of manufacturing in the city.

In June 1921 the American Bible Society decided to discontinue manufacturing in its own building when the change could conveniently be made. The present red-brick Bible House, with its high insurance rate, four narrow sections, arranged in an irregular quadrilateral, and large open court within, is no longer suited to efficient and economical manufacturing. After considerable experimentation in manufacturing through outside printing and publishing houses, as has been done by the Society in Asia Minor, China, Japan, and Siam for many years, it was decided on December 2nd of last year to close out the press, electrotyping and composing rooms on February 1st.

It is difficult for the American Bible Society to break off the practice of over a hundred years of manufacturing in its own plant and under its own control, but the best interests of those individuals, auxiliaries, and churches who have so generously and faithfully supported the work of trans-

lating, publishing and distributing the Bible throughout the world are clear and unmistakable and must control the policies of the Society. As trustees the Board of Managers of the American Bible Society therefore feels that it is simply fulfilling its obligation to the American people in making this fundamental change in its manufacturing program.

CHARLESTON

Charleston is one of the "Old-New" towns in Mississippi. Its main growth has been made within the last fifteen years. It is beautifully located on a table-land about twenty-five or thirty feet elevated above the level of the Delta. It has splendid deep-well water and a system of sewerage equal to that of any city in the state. It has one of the best High Schools in the state, with a splendid Grammar School to feet. The Tallahatchie County Agricultural High School is one is one of the leading attractions to be found in this little city.

Her churches are by no means to be considered the least in attractions, while the church buildings could be, and will be made much more attractive and useful at some future date.

The Baptist church has made wonderful progress, in many respects. She has been led, in the past by Brethren Hosea Rockett, H. H. Webb C. W. Stumph, J. R. G. Hewlett and Rufus Beckett and now under the leadership of Pastor J. J. Mayfield. The Sunday School has graded A-1 for seven years. Last Sunday, Jan. 29th 1922 the Secretary's report showed an enrollment of 359, with 278 present. The Sunday School is graded on the departmental basis; each department showing genuine red blood by a real struggle for the "Banner Awards." In this respect the Junior department stands at the head with several departments running a close second. The Business Men's Bible Class has recently furnished five teachers and two officers for the school.

With this efficient Sunday School to back the pastor there have been 238 addition to the church membership in a little over two years. In this the pastor, Rev. J. J. Mayfield, greatly rejoiced while this noble band of christian men and women have been doing things at home, they have been deeply interested in the World-Wide Program of Southern Baptists, having given many thousands dollars to denominational causes.

One of the most efficient mission forces in the church is the W. M. S. composed of the main society, a very active Y. W. A., a splendid G. A. and a live Sunbeam band.

This society is making wonderful progress in the study courses with 54 women holding first mission study certificates, 19 holding second certificates, 18 holding first official seal, 18 with second official seal, 10 with blue seals, and two with honor mission study certificates.

Seventeen Y. W. A's with first certificates, 12 lacking only two books of having first official seals, and 9 G. A.s with reading certificates and 43 Sunbeams with reading certificates.

There is also a B. Y. P. U. organi-

zation of one senior and two junior unions with a membership of about 60. The pastor reports that they are doing good work.

Reader if you have never been to Charleston do not neglect your education any longer. Come to see us.

J. R. G. Hewlett, Charleston, Miss.
Enlistment worker for District 2

BELLEVUE BAPTIST CHURCH, MEMPHIS, TENN.

For sometime I have wanted to tell my many friends in Mississippi about my work in Memphis. I came to the pastorate of Bellevue the first of May 1921. I followed Dr. R. M. Inlow who did a noble work here. We are located geographically in the heart of the city. So we have a strategic situation. And we have a people with vision to match the situation. I have never been more heartily received by any people than by the people of this church. They know how to back-up a pastor, and help him carry out a great and worthy program.

Soon after coming to Memphis we put on a great Soul-Winning Campaign. A tent that accommodated 2,000 people was pitched, a choir stand accommodating 200 erected, and Charlie Butler and the Pastor for two weeks sang and preached the gospel into the heart of thousands. Old-timers said we had the largest religious gatherings since Sam Jones meetings many years ago. Hundreds were reclaimed, and over 100 converted who came, and they are still coming. We have had 30 additions to the church this month. We are having from 6 to 10 additions each Sunday. Of course we are happy in our work.

Plans are about perfected for a new church house which will cost around \$100,000. We have a great Sunday School plant, and we are having around 500 in attendance every Sunday. When we have our new church house we will be able to accommodate 1,500 in Sunday School, and will have an auditorium that will seat from 1,200 to 1,500. Every department of our church is throbbing with new life, all of which rejoices the heart of the pastor.

The Baptist churches of Memphis will hold a simultaneous evangelistic campaign beginning the 23rd of April. We are confidently expecting great results from this evangelistic effort by all of our people.

The Baptist outlook in Memphis is very encouraging and grows brighter with each passing day.

When you come to Memphis look us up, visit us, join with us and we will try to do you good.

W. M. Bostick, Pastor,
Bellevue Baptist Church,
Memphis, Tenn.

SALESMEN WANTED

Must be high-class, recommended by rated business men. To experienced salesmen we pay salary; to commission workers we make weekly advance on orders; to "dealers" we loan money for actual expenses. Our line is high-grade. Traveling season begins in spring, with deliveries in fall, giving eight or nine months steady work and a good income to hustlers. White today giving full information Howard Hickory Nursery, Hickory, N. C.

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Destroys all leaf-eating insects. Cost low. Application easy. Results sure. Guaranteed. For sale by Druggists, Seedsmen, and General Stores.

Reliable Frost Proof Cabbage Plants
Plants of all varieties. By parcel post prepaid and insured, 50c per 100. By express, charges collect, \$1.50 per 1000 and \$1.00 for 500. All ascertained as you wish. Count and delivery guaranteed. Orders filled the day received. Plants passed favorably State Inspection. **ALFRED JOUANNEY**, Mount Pleasant, S. C.

FREE Geraty's Frost Proof Cabbage Plants

We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants, if you will report results after plants are matured. Our plants mature 15 to 30 days sooner than hot bed or home grown plants. You must plant in open ground a month or six weeks earlier than home grown plants. Land freezing of ice and snow covering plants, with temperatures as low as 20 degrees, will not kill them. If larger quantities desired, our prices are, (by mail prepaid), 100 for \$50; 500 for \$1.75; 1000 for \$3.25. By express, charges collect, \$2.25 per 1000, cash with order.

William C. Geraty Co., Box 1, Yonges Island, S. C.

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Uncle Sam's mail makes it just as convenient to carry your bank account with this bank as it is for you to transact any business in your nearest town. Hundreds of people from all parts of Mississippi believe that it is a good idea to carry a part of their funds in this—Mississippi's largest state bank—where every dollar deposited is guaranteed against loss under the State Guaranty Law. 4% Interest for Your Surplus Funds or Savings.

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Dr. Torrey Talks About China.

Rev. R. A. Torrey, D. D., Bible scholar, teacher, preacher, world evangelist, and head of the Bible Institute of Los Angeles, delivered an address recently at the Moody Bible Institute of Chicago on "China, Today," in part as follows:

"I have visited China three times, northern province to the most southern, and from the farthest eastern province to next to the farthest west. I have talked with nearly all classes, and have tried to listen and learn more than I have talked and taught, and my son, who has been there eight years, has talked with all classes, from the President of the republic down to the paupers, who are literally starving to death. I have listened much and long to what he had to say about the country he so greatly loves, and for which he is laying down his life.

First a few words about the government of China. China is supposed to be a republic, but it is not a republic except in name. Most of the people are helpless in the greedy grasp of scheming politicians and heartless millionaires who care nothing but to line their own pockets with gold. They succeed remarkably well in that and as soon as they see that they cannot hold their power and their opportunity to steal much longer, they decapitate with their stealings, as the governor of Hapeh did while I was there last summer, taking with him, it is estimated, thirteen million dollars, of which he was able to fleece the people in a short, disgraceful, inhuman and bloody rule. The people are in a state of famine. They toil, they slave, they often starve, they are often plundered and oppressed, not merely, as some imagine, by the Japanese, but by their own rulers, whose greed and general selfishness are what make Japanese schemes of aggression possible.

"I do not consider Japan one of the greatest perils of China, but one of the least. I am not defending Japan. God forbid! My blood boiled when I was in China two years ago and saw with my own eyes what Japan was doing in Shanghai and many other provinces, and heard much more from those who knew, and whose word was to be depended upon. I am glad to say I did not look so bad last year, but the peril is far from over. But I repeat—Japan is among the least of China's perils; indeed, Japan would be no peril at all if it were not for the way in which China's own politicians and rulers play into the hands of the Japanese and are willing to sell China's independence, resources, labor and China's everything worth while to Japan, if only thereby they can line their own pockets with Japanese gold.

"A greater peril is China's lack of men of principle and power among the ruling classes. China sorely needs a Washington or a Lincoln.

"Another great peril is in her students returning from America and other western lands. Many of these are a great blessing to their own country, but very many are not. Many bring a measure of western culture, but also a vast amount of western foolishness along with it. A large proportion of these returned students

are unfitted again to enter into Chinese life; they have been educated away from their people. Many of them have learned far more of the godless and Christless philosophies that are so widely taught in many universities than they have of the gospel that made America great. Some of the most dangerous enemies of Christianity (which is the only thing that will save China) are some of these returned students.

"But China's greatest peril is from an influential portion of the missionary body substituting 'the social gospel,' and a gospel shorn of its supernatural elements and power for the Ghost fire, and divine, supernatural power that the Word of God proclaims for salvation by regeneration by the power of the Holy Ghost.

"I do not think that matters are nearly as bad as some have inferred from some careless sweeping statements that have been made. I believe the great bulk of the missionaries in the various evangelical churches are sound in the faith; but some denominations supposed to be evangelical, and two particularly, are sending out young men and women who are thoroughly unsettled in their religious opinions and careless in their living.

"The Union universities and theological schools in China are a great menace to the future of the church in China. As those universities have no creedal basis, it is impossible for one denomination, however orthodox, to restrain other denominations from sending out men thoroughly unsound. In one instance, for example, the Presbyterians refused a certain candidate in their own denomination who was to go out and teach in one of these universities. They refused him because they regarded him as theologically and radically unground; but this same man then applied to another denomination and was accepted by them and sent out by them to teach in the same university where the Presbyterians had refused to accept him.

"China needs salvation, not education. I believe we have made a great mistake. I believe we have made a great much money, and too many men and women, comparatively, into education, and altogether too little and too few into evangelization. Another mistake we are making—at least, I think it is a mistake—is the undue eagerness we are showing to get to the highly-educated classes, and the influential and the rich. One great missionary body has said that the other missions can go to the poor and uneducated and such like, if they wish, but 'our mission is to the educated and to the leaders.' This certainly was not Jesus Christ's program, nor the program of the apostles. 'To the poor,' the gospel was preached. The truth reached them and in due time, following God's order, it reached the scholars and the rulers and the governors and the kings and emperors.

"The old gospel preached in the old way in the power of the Holy Spirit to all classes, especially the poor, is China's great need today. It will solve all problems, and nothing else will."

GOOD THINGS AT RIPLEY

The week, beginning January the twenty-third and ending the twenty-ninth, was a great week with Ripley Baptist church. We had a great revival meeting? No. We had a great study meeting. For the first five days of that week we had Bro. Auber J. Wilds each afternoon with our young people in the study of the B. Y. P. U. Manual. It was the joy of the pastor to see the young people respond so readily to the many good teachings of Bro. Wilds. No person has ever touched young lives for good and development so successfully as did Bro. Wilds in that short period. The seeds he sowed will fruit for years and years in the lives he touched that week. And in the Crowning Day in glory he will share in the crowning that will be the Standard of Excellence. We are still having examination on the Manual not yet A-1 but are striving to reach it and hope to do so at the end of this quarter.

Friday night of that week began our Winter Bible School for Tippah County Association and Sunday night ended it. In spite of the bad weather and the horrible roads we had a great meeting. The attendance was largely the local congregation, inasmuch as the other churches could not come to us because of the conditions just mentioned. But the meeting was a great treat to the Ripley people. Dr. S. E. Tull of Jackson, Tennessee spoke to us on Financing the Churches. To say that it was a treat to hear him is to speak too lightly of his messages. All who know him love him and admire his worth as an organizer. Dr. Hatcher gave us the book of Titus in three addresses. His outline of each chapter was compact and complete and was hung on the wall before the enraptured audience. Few men have the gift of Dr. Hatcher for analyzing and delving into a book of scripture. He was given a fishing rod for a pointer and concerning this Dr. Tull remarked: "It is very fitting that Dr. Hatcher's pointer should be a fishing rod, for he sure does fish it out."

The other speakers with us were Dr. Lowrey who gave us a great address on the Social Service Work of our denomination; Dr. G. M. Savare of Union University preached a very tender and inspiring sermon on the Agony of the Passover and Christ; Dr. Kimbrough gave us A Survey of Our Needs, "getting back of the din of organization," as he said and speaking of our spiritual needs. Bro. H. C. West preached the ordination sermon of two deacons who were ordained by the church here and preached an exhortatory sermon also that was much enjoyed. Bro. M. E. Moffitt delivered a very helpful address on Attaining the A-1 Standard in the Sunday School. Bro. Moffitt is not a preacher, but he preaches nevertheless. He is doing a great work as Superintendent of the City Schools of Corinth.

First Sunday night was a good night in the service at Ripley. We had a service for the young people. Three young men read the scriptures, two young men led prayers and the young

people sang a special song. The pastor is exceedingly proud of the young people here and the work they are doing. He finds they will work and gladly work if he will use them. We are praying that God will call some into His ministry.

Ripley's Pastor.

Some Practical Lessons From the Life of Elijah

1. God plans the life of His servants. He makes the program which His servants are to execute.
2. God discloses the plan of His servants life gradually. He never hands the full program.
3. He trains and equips His servants to carry out His plan, in their life.
4. God's plan always appeals to the best that is in us.
5. God's plan involves the development of the highest type of character in His servants.
6. God's plan purposes that our lives shall be wrought into the life of our time and of all time.
7. God's plan is not only to have us live well but die well, and leave the world better than we found it, and find a better world that we leave.
8. God's plan determines the number of our days, the time of our departure, and the manner of our going forth out of it.
9. God does not force His plan upon us, but the philosophy of life consists in discovering God's plan and ordering our life according to it.

CABBAGE AND ONION PLANTS

Genuine frost-proof, grown in open field at Texarkana, Ark. Plants are better and will stand colder freezes than plants grown farther south. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty, and bundle labeled separately with variety name. Cabbage: Early Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Insured parcel post prepaid, 100, 40c.; 200, 75c.; 300, \$1; 500, \$1.25; 1000, \$2.25. Onion: Crystal White Wax, Yellow Bermuda. Insured parcel post prepaid, 100, 40c.; 200, 75c.; 500, \$1; 1000, \$1.75; 5000, \$7.50. Full count, prompt shipment, safe arrival and satisfaction guaranteed.

Union Plant Co., Texarkana, Ark.

SEWARDSHIP "READING CONTESTS" and "PLAYLETS"

Experience shows that nothing so increases the interest in Stewardship and adds to the number of tithers in any church as a reading contest followed by a supper and the presentation of a playlet.

We now publish a pamphlet entitled "The Live Wire Reading Contests" also "Thanksgiving Ann" and "Aunt Margaret's Tenth" both in playlet form.

For 20 cents we will send postpaid to any address samples of these, also 21 other stewardship pamphlets aggregating over 200 pages, this is less than the cost of printing.

The Layman Company,
35 N. Dearborn St.,
Chicago, Ill.

A NEW DENOMINATIONAL HEAD-
QUARTERS

In 1918 Brother and Sister George W. Bottoms of Texarkana, Ark., gave to the Foreign Mission Board in cash \$100,000 to be used in the purchase of a headquarters for the Board and to stop office rent. The inflated values of property which ensued upon our entrance into the European War, the advance in price of building materials and labor caused the Board to go cautiously about the investment of this money. Investigations soon revealed that the safer policy would be for the Board to invest the money in good securities and hold it until a more favorable opportunity was offered for economical and profitable investment. Accordingly the money was in United States Victory Bonds, bearing net interest of 4 3/4 per cent. Recently the Board has renewed its investigations, and has found a most desirable piece of property for our purposes at what all of us believe to be a reasonable price. We have accordingly sold the Victory Bonds for a little more than their face value, and have purchased property on the South west corner of Sixth and Franklin occupied by the Johnson-Willis Hosp. and cannot be occupied by the Board for perhaps two years. It consists of a lot facing 123 ft., 3 1/2 in., on Franklin and 84 ft. 9 in. on Sixth Street, with a thoroughly up-to-date brick office building fronting on Franklin three stories and a basement, and also a three story brick residence facing on Sixth Street. Heating, plumbing, elevator service, etc., are all modern and in excellent condition. We present with this article pictures showing the front view with entrance Street view of both the office building, and the residence.

Let it be understood by the brotherhood that this property is tributed for Foreign Missions, but with money given by Brother and Sister Bottoms for this purpose. When we get into the property, we shall be able to release for use in our mission work on the foreign field money which is put into office rent. The brothers in knowing that the Foreign Mission Board has, through the years, as the records will show, made a most economical arrangement for its offices. These have not always been what was needed for the work, but the Foreign Mission Board has pursued the policy of reducing administrative expenses to the lowest level possible.

The new building will, when we get into it, afford facilities for the great and increasing work which gathers

in the Foreign Mission Rooms, and will be a foreign mission headquarters for the Southern Baptists, where our brethren and sisters visiting Richmond can easily find their Board, and to which we hope many of them will often repair. In the building will be found ample room for Secretaries' offices and our Book and Shipping Department, storage, file rooms, and a large room where the Board can hold all its meetings without having to go outside of its own building. When the Board is thus amply provided for, there will still be considerable office space to be rented, and we hope that other Baptist enterprises in the city will find it practicable and desirable to avail themselves of so much of this space as they need for their work and make this a real Baptist Headquarters for Virginia and the South. The building is located most favorably as an office building, and the Board will have no difficulty in renting at good price whatever place it can spare.

The site selected is in the direct line of the city's office building expansion, and the property will undoubtedly advance in value making it more than an exceptionally good investment. It is, too, near enough to every street car line in the city to make approach to it convenient while it is not directly on any street car line, and has the quiet which is necessary for effective office work.

The arrangements which we have with the Johnston-Willis Hospital Corporation, pending the turning over of the property to the Board, is that they will keep up all repairs, pay all taxes and insurance, and pay the Board 5 1/2 per cent net annually on the \$100,000. We thus have the matter in fine business shape until the Board can occupy the building. The reasonable office rent which we are now paying, together with the above arrangements, enables us to take care of our housing proposition on the most economical basis.

The writer wishes to record for himself, the Foreign Mission Board, and Southern Baptists some expression of the deep and lasting gratitude which Brother and Sister Bottoms have put us under in thus providing for this enterprise headquarters in which the work of the Board can be done most comfortably and efficiently while releasing for the foreign fields money which otherwise must be spent in providing rooms in which to conduct the work. These dear friends have through

the years enriched the cause of Christ in many directions and girded the globe with their Christian influence. The writer has known them for many years, and can testify to the beautiful Christian simplicity of their lives, their unselfish devotion to Christ, and their intelligent interest in all that concerns our beloved denomination. Personally, I rejoice greatly that in their lifetime they have, without such motive, providing for themselves an enduring monument which is to be so practically and intimately related to the greatest work that Jesus Christ their Saviour and Lord has in all the world. We shall have continual inspiration from their example, thoughtfulness, and unselfishness as henceforth we labor day by day in the interests of Foreign Missions. May our Heavenly Father put a great joy in the hearts of these dear friends, and may He give a new dedication to all who shall labor for Christ in this building which stands as a monument to Brother and Sister Bottoms and their devotion to Christ and Foreign Missions.

J. F. Love, Cor. Sec'y

FROM ARKANSAS

In reply to your good letter, I am glad to be able to renew my subscription for the Baptist Record, the greatest paper among Southern Baptists. I have been a regular subscriber to the Baptist Record for the past twelve years. It has played no small part in helping me to preach and in reinforcing my faith in Baptist principles. I hope that the day is not far off when every Baptist church in the dear old State of Miss. will put the paper in the local budget. I know of one surer plan by which to make Miss. a great Baptist democracy than to put the Baptist Record in every Baptist home in the state.

Mrs. Eddleman and I long for Saturday of every week to come so that we may get the news from Miss. Baptists through the Record. While we are here in a great field and in a great state with boundless opportunities and possibilities for Baptists our hearts frequently go back to Miss. It made us home sick when Dr. Landrum of Picayune wrote us last Dec. about accepting the work there. It was hard for us to say No, but believing as we do that God lead us to Lenoire as one of the greatest fields in Ark. we declined.

I am glad of the opportunity of enclosing two dollars for which you will send Baptist Record to Mrs. Elder Power of Weir, Miss. for 12 months. Should she be taking it, please send it to Mrs. S. Middleman, McCool, Miss. Love to the brotherhood,

Cordially,

R. A. Eddleman.

J. DAVIS MIDDLETON

On January 23 1922 we laid to rest the remains of J. Davis Middleton in the Smyrna Cemetery. In spite of the continued downpour of rain the largest crowd we have ever seen at Smyrna was there to pay their last respects to his memory and to the family. Bro Middleton was a lifelong resident of Copiah County, living at his last home 35 years. He was a progressive citizen, a good neighbor, and a true friend. He was

one of the leading citizens of Copiah County.

Bro. Middleton has been an active church worker since his early youth, uniting with the Baptist church at an early age. He was a member of Smyrna Church for 33 years, and for many years a deacon and Supt. of the Sunday School. In his community he was a leader in all phases of the church work, ever ready to help his pastor in all things. In his going Copiah County loses one of its leading citizens, his community one of its best neighbors, and Smyrna one of its best members and deacons.

He is survived by his wife, five children, a number of grandchildren, and five brothers.

HIS PASTOR.

BIBLE INSTITUTE GALLMAN

Feb. 14, 15, 16

There will be a three day Bible Institute at Gallman, Feb. 14-16. First session will start at 10:00 A. M., Tuesday, Feb. 14th. Daily schedule will include work from 10:00 to 12:15, from 1:30 to 4:00 and from 6:30 to 8:15. Dinner will be served to guests staying over night provided by members of Hazelhurst Baptist Church. The following will take part on the program: W. B. Holcomb, J. A. Taylor, H. C. Joyner, T. W. Green, D. M. Nelson, J. C. Parker and F. M. Purser. All Baptists of Copiah County invited to come. Rev. J. P. Harrington may take part on the program.

BIG DAY AT TUNICA

The church in conference licensed Bro. B. B. Hillburn to preach. He is an excellent man, and loved by all. At present he is professor of History in the Tunica Agricultural High School. He expects to enter college soon and prepare for his life's calling.

The church also voted to put the Baptist Record into all the homes which have Baptists in them.

HOSEA B. PRICE, Pastor.

Several years ago I greatly enjoyed conducting quite a number of five day meetings, usually commencing on Monday and closing Fridays, and going to places convenient to Memphis.

For the past two years I have been away so much and not able to find time. It is my plan to spend some time in a limited number of five day meetings. I should like to hear from any interested in the matter as soon as possible as I wish to get my slate arranged.

BENJAMIN COX

Address Central Baptist Church,
Memphis, Tennessee.

OBITUARY

Rev. R. F. Bass.

Brother Robert F. Bass, son of Mr. S. E. and Mrs. Mary Blount Bass, was borne June 6, 1880, near Bunker Hill Marion County, Mississippi.

His parents were intelligent, pious christian people. They were members of Bunker Hill Baptist church at the time of their death which occurred after they had attained a good old age. They were loyal in their attendance at church and Sunday School where they took the children with them.

These parents were faithful, also, in their support of the literary school and in these schools their children obtained a good start in their preparation for their life's work. There were six of these children who grew to maturity, three boys and three girls viz., Mrs. Kate Evans, Mrs. Ella Avery, Mr. L. V. Bass, Mrs. Alice Pope, Rev. C. E. Bass and Rev. R. F. Bass the two former and the last named being dead.

Brother Robert Bass was reared on a farm where he attended the public school at Bunker Hill. Having finished the public school he attended the Poplarville High School where he finished his course under the efficient instruction of Prof. W. T. Thames.

At the age of fifteen he became a christian and united with Bunker Hill Baptist church during an annual meeting held by Rev. Geo. B. Butler, Bro. R. R. Turnage being pastor of the church. But at the request of the pastor Brother Butler did the baptizing at the close of the meeting. Brother Robert was baptized by G. B. Butler in 1895.

After finishing his high school course he married Miss Florence Bozeman of Printiss Miss., Dec. 24, 1903. He settled on a farm where he taught school in connection with his farm work. This he did for several years.

Having felt for ten years or more a call to preach he surrendered himself to God to do what He wanted him to do. So he sold out his farm and with his family moved to Miss. College where he spent two years in further preparation for his life work. After these two years in college he went into the pastorate giving himself completely to his work, being one of the most energetic, progressive and enthusiastic pastors ever knew.

Brother Bass was ordained to the full work of the ministry at Margantown Baptist church, June 18, 1910, Brother J. B. Quiz preaching the sermon.

First and last Brother Bass served twenty churches or more and baptized some 500 souls into the churches.

About two years or more before his death he was forced to give up his work and seek medical aid. He went to the Baptist Hospital, at Jackson, Miss., where he remained for several days but got no permanent relief.

Eye-sight leaving him Brother Bass was confined to his room for several months, his health growing more and more critical he was carried to an institution of health where he died, Nov. 25, 1921, and was carried back to his old home and buried in the Bunker Hill cemetery where his father, mother and two sisters bodies await the Resurrection morning.

He leaves eight children—five boys and three girls together with his wife to miss and lament him.

Loyal husband and indulgent father that he was, he did not fail to provide for them but carried sufficient insurance to place them in easy circumstances.

This fearless preacher has gone to his reward and may God bless and keep the loved ones left to fight the battle of life alone.

Written by one who was once his pastor and who loved him.

Rev. W. R. Cooper officiated at his burial, Nov. 26, 1921.

T. D. Cox.

ARTESIA

One of the most impressive ceremonies ever witnessed in the Artesia Baptist church was the ordination of the newly elected deacons which occurred Sunday afternoon Jan. 22nd at 1:00 o'clock.

The Presbytery was called to order by the local pastor promptly at 3:00 o'clock and went into regular session by electing Rev. C. T. Clark chairman and J. Halbert Secretary. The chairman explained the object of the meeting which was called for the purpose of ordaining four elective deacons of the Artesia Baptist church as follows: Mr. A. A. Senter, Mr. P. K. Patterson, Mr. J. D. Taylor and Mr. J. E. Smith.

On motion of deacon Maddison of Brookville seconded by Dr. H. L. Whitfield of Columbus Rev. Johnson of Bay St. Louis Miss., was chosen to deliver the principle address of the occasion. Rev. Johnson took for his scripture reading the 3rd. chapter of 1st. Tim. and 6th chapter of Acts. deacons, devoting most of his remarks to the importance of relieving the pastor of financial matters of the church so that he will have more of his time to devote to his messages to the congregation and other spiritual affairs of his people.

Dr. H. L. Whitfield was chosen to deliver the charge to the elective deacons and while he had no advance notice of this duty his long service as a layman, deacon and minister has made him specially fitted for this task and the admirers of this lovable man of God seem to think he was at his best. Without any preliminary remarks he entered into the charge with enthusiasm, driving home to the hearts of his hearers and especially the new deacons the importance of the vast field of work that is before them. Laying special stress on the fact that the mere pecuniary assistance given the needy and those in distress does not fulfill the mission for which they have been chosen, but they must come in personal contact with the surrounding conditions as they actually exist in order to render the assistance most needful.

The following ministers, deacons and laymen were present to assist Rev. Clark and his co-workers in the ordination; Rev. Johnson of Bay St. Louis, Miss., Dr. H. L. Whitfield of Columbus Miss., Deacons, W. N. Phckett, H. H. McClanahan, F. M. Jacobs, John B. Jacobs, R. C. Smith and John

R. Land of First Church, Columbus, Miss., Deacons J. L. Maddison and O. G. Wilkinson of Brooksville, Miss., Prof. T. N. Touchstone of the consolidated schools, Brooksville, Miss., and layman E. C. Halbert of Brooksville, Miss.

Editor Baptist Record,
Jackson, Miss.

Dear Sir:

When I was planning to enter a Theological Seminary several of my friends suggested to me that the seminary stood for scholarship more than for practical work. ut somehow I was led to cast my lot here and never for one moment have I regretted it. I rejoice that I am here.

This seminary does stress scholarship, and rightly so, but also emphasizes practical work. Dr. G. S. Dobbins, our own beloved Mississippian, is doing a great work in the department School Pedagogy.

Inasmuch as I have taken quite a bit of interest in the department of street preaching, rather J. C. Richardson, president of our state group, has asked me to write a few words as to what we are doing along this line. The first opportunity I had after I came here I went out with a group of men and attempted for my first time in life to speak to a surging mass of people on the street.

In Mark 6:24 we are told that Jesus came forth and saw a great multitude and that he had compassion on them because "they were as sheep not having a shepherd." So it is on the streets of this city, and many other cities as well. There are great

throng of people who never darken the doors of our churches. We need to have compassion on them.

Here are some of the things we do out there: We have music by our seminary orchestra, sing, have some testimonies, have a few short sermons, and then "draw the net." In this we ask for a surrender to Christ as Lord and Saviour, and for those who desire prayer. It is very seldom that we do not have one or more responses to each proposition. There are several reasons why this work is effective. First, because of the contrast which a religious service and appeal offer to the environment and street life, where men are usually engaged in the diligent pursuit of things material. The soft, sweet strains of a hymn rising amid the din and roar of traffic is a most effective means of attracting he

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attention to the things that transcend time. This gives a thrill to many hearts that would under ordinary circumstances be wholly unresponsive. Second, the voice of the singer and the call of the gospel fell upon the ears of the passerby at a "psychological moment." Many a man is under the "strain and the stress of the cares that press," of materialism, so characteristic of the age, and the need of moral cleansing, spiritual conservation and support. Under these conditions the mind is often susceptible to the gospel and its appeal.

Street preaching is not easy. The urge of business is upon the people. Some, however, stop for a moment; the speaker addresses a moving mass of humanity. Some are sufficiently interested to stand for the entire service. The service being ended, we pass out tracts and do personal work with as many as possible.

There are many phases of our practical work which I would like to discuss, but time and space forbid. The street work, that is the shops, the hospitals, B. Y. P. U. s and Sunday schools is voluntary; but there is a certain amount of sociological work required in the department of Christian Sociology under the direction of Dr. Gardner.

We regret to report that Brother Norris Palmer has been compelled to withdraw for a few weeks to recuperate. Brothers J. C. Richardson, R. G. Patterson and E. V. May will complete the requirements for the Th. M. degree this session, and ought not to be allowed to leave Mississippi. Some good pastorates should locate them at once. Brother Clyde L. Breland has joined the Mississippi group since the holidays. Other items of interest must be omitted for the time. May the Lord bless the home state and the home paper.

Your brother in Him,
Wm. E. Hardy.

General Association

About Church Houses

In travelling through the country and observing the church buildings, as well as preaching in some of them it is surprising to note the neglect of our people with regard to keeping their houses of worship in repair; let alone making any effort to make them attractive and comfortable. Many of our country people take pride in making their homes a place of comfort, but seem indifferent about the appearance, or comfort, of the house of God.

This does not apply to all of our country and small town churches, but it is to be regretted that it does to a goodly number of them. Some of them on cold winter Sundays would about fit Burns' description of his visit to a Scotch church and said of it:

"As cold a wind as ever blew,
A colder Kirk and in it but few,
As cold a minister as ever spake;
They will all be here I come back."

And it may sometimes be that the cold, indifferent preacher is in a

measure responsible for the lack of interest in the church building.

It is not necessary to have a costly building. A very plain building, clean, with the windows and doors in good shape, and then a good heat or two, will make a very place for worship; and few of our people are too poor to build such a house; and if there are a few congregations too poor to build by themselves, the boards will help them.

We want people to attend our services that they may hear the preaching and that we may try to lead them to Christ. Then by all means let us try to make the body comfortable while we try to reach the soul.

The country churches, the neglected country churches; and yet how much of the prosperity of Zion depends upon the country churches! Most of our leaders—most of the men who have done things in our denomination—were converted and received their early training in country churches.

In a great Baptist State Convention some one asked that all the preachers present, and they were from several states, who were born in the country and converted in country churches to stand. All the preachers there except two stood up. All but two of that great throng of men who were being used by the Master in a great way found Christ out yonder in some obscure country place; and some preachers that were humble plodding men, unknown, perhaps, beyond the bounds of their own Association led most of them to Christ.

Blessings on our country churches and country pastors.

Isn't it deplorable that some who claim to be Christians will worship a dead Pope of Rome more than they worship a living Christ. The news comes from Rome that while the Pope's body lay in state thousands passed and kissed his foot. Thousands in America would have done the same if they had had the opportunity.

Our Savior said, "Thou shalt worship the Lord Thy God, and Him only shalt thou serve."

How is it that the Pope of the Roman Catholic Church is infallible, and can forgive sins, and yet it is reported that Pope Benedict sent for his confessor and confessed his own sins before he died? All Catholics are praying for him yet.

Let's send some more missionaries to preach to the Catholics.

It is time now for our pastors and churches to push mission collections. Collect all pledges possible, and get contributions from those who did not pledge, and send all money to Rev. J. W. Rooker, Laurel, R. 6, between now and our Board meeting.

The Board meets at Indian Springs Wednesday after the third Sunday in April.

Our J. W. Rooker is pastor of the Indian Springs Church, the church seems to be moving along nicely. One was received for baptism last Sun-

in the meeting last summer, in which Bro. J. E. Chapman did the preaching about 30 were baptized. It seems that the revival continues.

Reception to Dr. Caswell.

The first Baptist Church entertained in honor of their pastor, Dr. E. J. Caswell, on Friday evening Feb. 3rd. The doors of the Sunday School Auditorium were thrown open to the people of West Point from seven thirty to ten o'clock. The church was beautifully and tastefully decorated with palms, ferns and eu flowers. The guests were received by the ladies of the church, and asked to pass down the receiving line, which was composed of the ministers of the town and their wives. As Dr. Caswell does not possess such a commodity—a large question mark stood by his side,—which created quite a deal of merriment. A very interesting program was rendered that gave unalloyed pleasure. Doctor Carroll Varner, pastor of the Methodist church, H. T. Young of the Disciples church, J. S. Patterson of the Presbyterian Church, spoke for a short time each, paying tribute of esteem, admiration and love to Dr. Caswell as a yoke-fellow in the Gospel. These men displayed quite a good deal of wit, which was appreciated by every one present. These talks were interspersed by community singing, solos, duets, quartets, and sextettes, proving to the large audience assembled, that they were peers in the art of song. This was indeed a treat. Then Dr. Caswell in beautiful and chaste language, expressed his appreciation of all the organized work of the church, and thanked the people of West Point and the Baptist Church for their kindness to him. Punch was served by the young ladies of the Church from the Sunday School room.

There being four large punch bowls in use. This was one of the most enjoyable affairs West Point ever had. Dr. Caswell is beloved by every one, and the large assembly proved their friendship by their attendance. The fellowship existing among all denominations is beautiful, and West Point is to be congratulated on having such splendid men to fill her pulpits.

Dr. E. B. POOLE.

On entering college at Clinton, in September 1891, the first man of the town I met was Dr. Poole. Our acquaintance soon grew into warm friendship (as it did with every poor boy in college) He was the first man to meet strangers coming into the town to offer his assistance to them. He was always doing something for some one else, his was a life of unselfishness. It is needless to say that he had no enemies for an aggressive man will have them. But it is safe to say that his enemies were not among the consecrated Christian class.

It was sad to see him suffer so in his last days. His suffering was intense for months. He finally came to our Baptist hospital in Jackson and underwent an operation, but he had waited too long. It was the Father's will to take him. He was laid to rest by the side of the wife of his

youth, in the cemetery in Jackson where he will rest till in that great day when the Father will call him all His chosen, to the Mansions prepared for them.

We miss him, yes, but there is consolation in the thought that he is now where his labors of love are rewarded and he is freed from his many sufferings. May his example lead to the higher life of love and service. From one to whom he was in the room of a father.

H. C. Joyner.

UNUSUAL VALUE FOR 15 CENTS

Washington, D. C.—Magazine publishers of New York and Chicago are astonished at the wonderful success of the Pathfinder, which has grown until it now has over 400,000 subscribers. This great illustrated national weekly is called the Ford of the publishing field. The Pathfinder interests and pleases every member of the family. The editor is anxious to have a half-million subscribers and he offers to send his paper on trial to interest new readers. You can read and enjoy it three months—13 weekly issues—if you send 15 cents, coin or stamps, to the Pathfinder, Langdon Station, Washington, D. C. The editor says the 15 cents does not begin to pay the cost but that he is glad to invest in new friends.

CABAGENOw is the time for all god

BIBLE INSTITUTE

It was recently my pleasure to spend ten days in a Bible Institute with the Rocky Creek church in George County. During these ten days I preached once and delivered three special addresses, on "The Inspiration of the Bible," one on "Socialism," and one on "The Making of Human Life" and carried a class through the Acts of the Apostles. The attendance was about the same as at a revival and the work was very much appreciated by the people. While there I had requests to visit four other churches and render like service or hold revival meetings. I hope to do some evangelistic work in Mississippi this spring and summer. How I would love to spend 2 or 3 months in such work in Mississippi.

While there we succeeded in raising money to pay their former pastor the balance due for the former year's work and left the church facing the future hopefully.

Fraternally yours,
M. A. Phillips.

September last 1921 the writer was invited by the Bethel Church, Mobile Co., Ala., to assist their pastor, P. B. Young in their annual meeting which continued 2 weeks.

The Lord wonderfully blessed us. Many souls were received into the Kingdom.

The writer has been called to pastor this church this year for 1-4 time and they are going to 1-2 time in the near future. We are planning for a great future. We have a large number of young people there, and we are just finishing a nice new church building. We covet the prayers of the praying people in the work.

Yours, W. B. Mott, Newton, Miss.

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A WORD OF APPEAL

by William Lunsford, Cor. Sec'y.

At the quarterly meeting of the Board, January 1, we found ourselves face to face with a situation which we had hoped and prayed would never rise in our work—that is, grants due to hundreds of beneficiaries with but little money on hand to meet them, and not a great deal in sight. There is but one thing left for us to do, after maturely considering the whole situation, and that was to take one off the list of beneficiaries, but make what money we had go as far as possible on an equitable basis of distribution. This meant retrenching in many directions. This was a source of the deepest pain and anguish to every one of us. There is not a man on our Board whose heart is not filled with the deepest love and sympathy for every minister who has faithfully served his day and generation, and who finds himself in old age and retirement without means of support; but we cannot pay grants to these old and worthy men without money; and we have but little money except what comes to us from the Campaign, the terms of which shut us out from the churches.

There is a thing to be thought of in connection with this prohibitory provision of the Campaign. Personal want and suffering does not follow in the wake of the retrenchment of the Foreign and Home Mission Boards, as with ours. Retrenchment with our Board means just that much money to purchase the necessities of life with; it means less fire wood and coal, less

in the way of shoes and clothing, and that, too, for men who have made their best contribution toward bringing our Southern Convention up to its present position of power and usefulness in the religious world. The great struggle with these old men is for bread. That struggle began on the day of their retirement, the day of the awful conscious dawning and accompanying humiliation, that every cent of income was gone and no church wanted them, and from that hour to this, has been the awful unceasing struggle for bread.

It takes more than altruism, more than relief plans and sentiment, to put bread in the famishing mouths, and clothes on the shivering bodies, and shoes on the half-shod feet of this feeble and helpless class.

How pitiful that society should allow those who have done nothing all their lives but live and teach the story of the gentle Jesus, to come to old age in penury and want and be compelled to march down to the grave like inmates of a Poor house. Every day, somewhere in this world, a new earth mound covers the form of a Baptist preacher. In nine cases out of ten it tells the story of another life closed in dependence and poverty. Only the other day an old preacher wrote me that his wife and daughter were taking in washing. O, the pity of it, and the awful, awful shame of it.

Our receipts from May 1, 1922, have not been half what they were last year in the same period. Most of the states are sending in monthly our part of the Campaign receipts, while a few have retained the same

with a promise to settle later on.

The decline in collections has worked a great hardship upon our beneficiaries. It is like taking bread from the mouths of these famishing old men. There is in some place a sentiment for the cause of the old preacher that amounts to but little. It is sickening in its weakness. It has no vigor; it is not intense; the expression of it is negative; it is not positive; it does not result in action; it bears no fruits. The cause of the retired preacher is too much grounded in sentiment; it ought to rest more on the principles of justice and righteousness. All his active life he bore the heat and the burden of the day on but little pay, and without complaint. Why should it seem so easy to deal harshly and unjustly toward a broken down preacher? His seems to be the one cause that must continue to suffer. We shall do the right thing by these old men, their widows and dependent orphans? O, laymen, and dear, good women of the south, will you hear it? There are hundreds and hundreds of old men and retired preachers in our southland who have never known anything of the luxuries of life, and now, in their old age are without its necessary comforts. Shall we go on in our ease, ever forgetting their necessities and loneliness?

CRITICS—CRITICS

Of course I am only a young man, but it does seem to me that there are more critics today than ever before in the history of the world. I hear men everywhere criticizing the church, crit-

icizing our Government, which is the best government in the world today. I think we have far too many critics for the good of our country. I have never read in history where harsh criticism such as we hear these days ever contributed anything to the good of the people, so why criticize? It is a common thing now to hear a preacher call one of his fellow ministers a thief. Brethren I want it understood that I am against such unreasonable criticism of today is doing much harm to our people, causing the youths and the uninformed of our country to lose confidence not only in their fellow man but in themselves as well.

I don't think our government or the churches are measuring up as they should, neither are the citizens, church members, or whoever it may be that is doing so much criticizing measuring up as they should.

I am glad I can in the midst of all the unjust criticism refer my children to our government as being the greatest in the world, and my church as being one that the gates of Hell can not prevail against.

Don't you think it worthwhile dear reader to be a member of the Jesus says? I will build my church and the gates of Hell shall not prevail against it. Have you joined that band? Read the above and think a little.

Yours in Him,
M. C. Durr.